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A REPORT

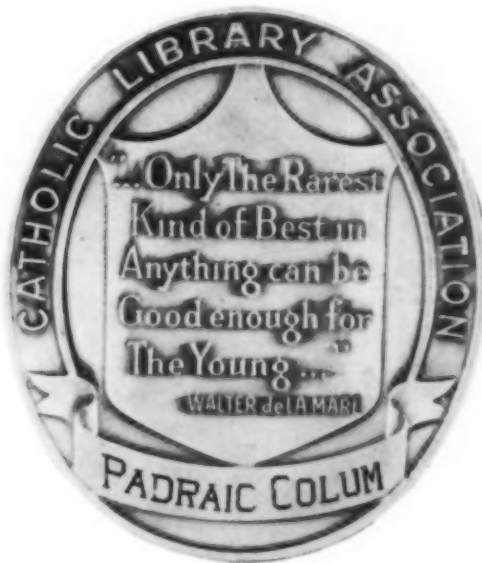
THE CATHOLIC LIBRARY WORLD

April

Vol. 32

1961

No. 7



CATHOLIC LIBRARY ASSOCIATION

the new 1961 Compton's Pictured Encyclopedia

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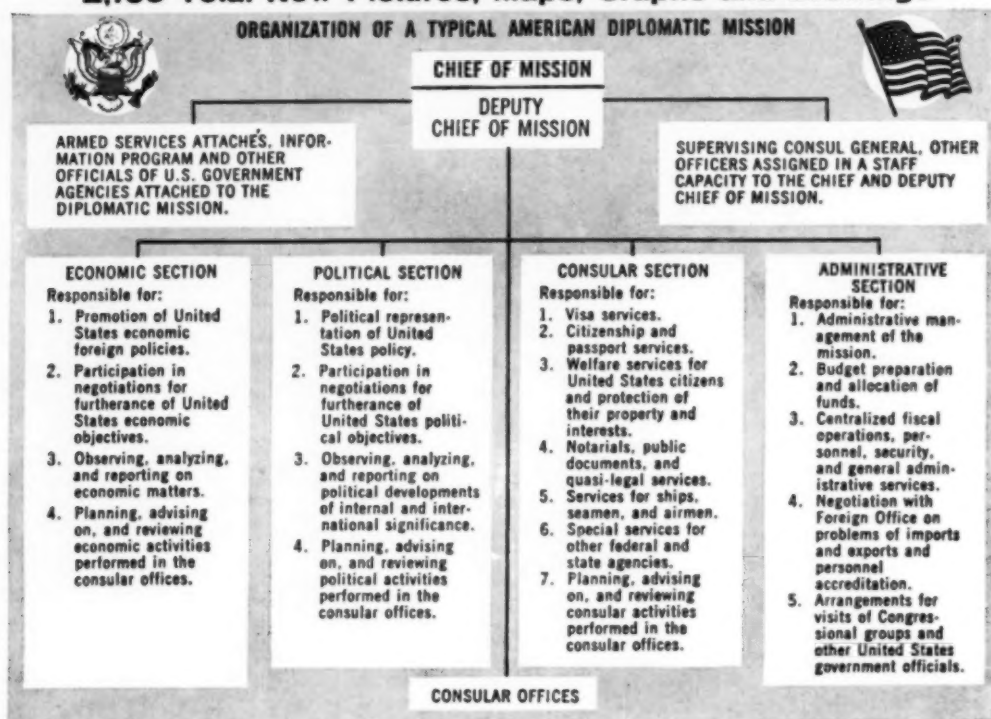


Chart from article Foreign Service

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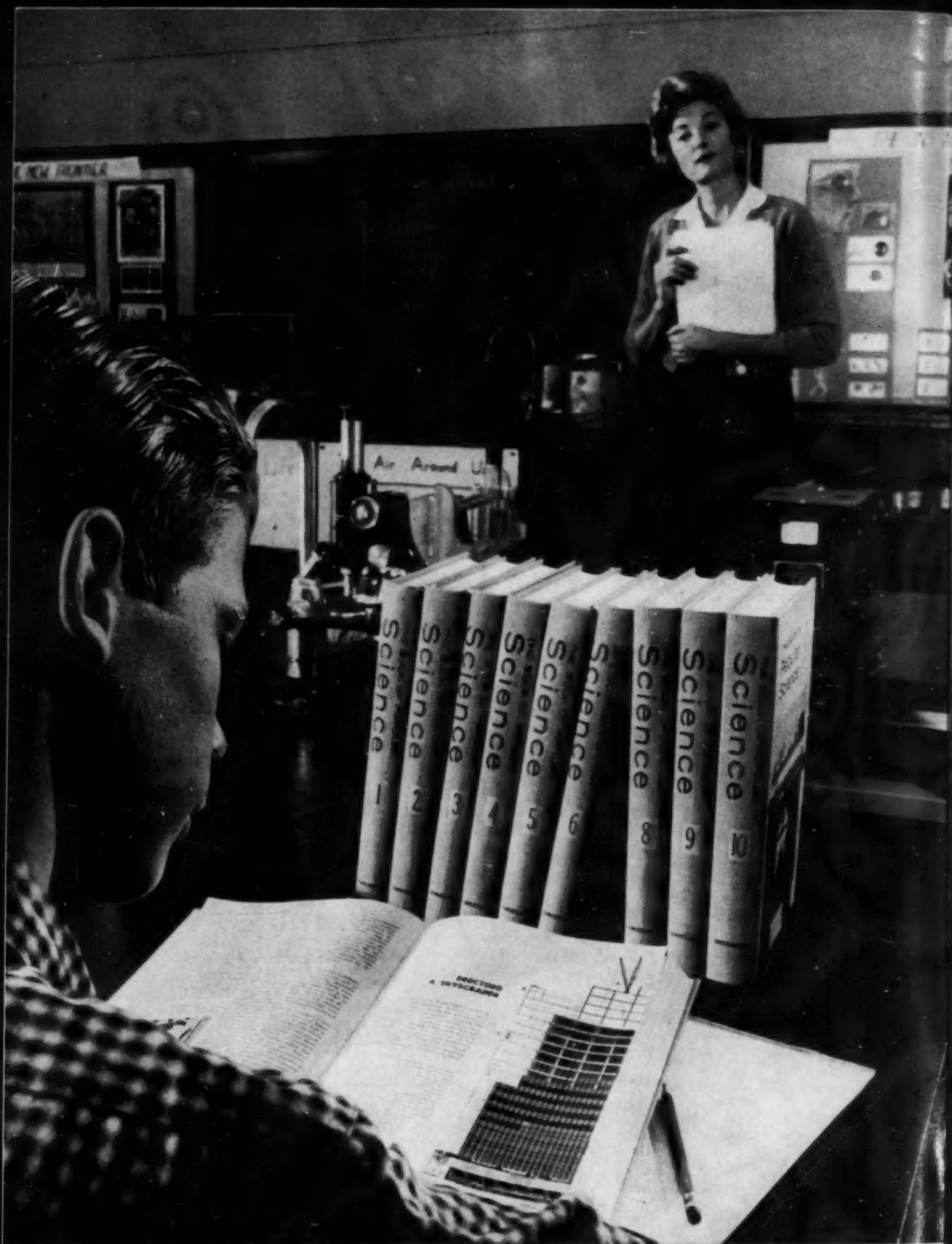
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The Catholic Library World

Official Journal of The Catholic Library Association

Volume 32

APRIL, 1961

Number 7

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ADVERTISING REPRESENTATIVE

JOHN BRUBAKER
2700 Henry Hudson Parkway
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Indexed in THE CATHOLIC PERIODICAL INDEX, LIBRARY LITERATURE, LIBRARY SCIENCE ABSTRACTS



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APRIL, 1961

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JUST BROWSING

NATIONAL LIBRARY WEEK

● National Library Week will be celebrated April 16-22, 1961. This movement to center attention on the vital role of the printed word in our national life is a time for media of communications to unite in a coordinated effort with libraries, schools, organized groups and business to stimulate lifetime reading habits, and to increase support for public, school and college libraries.

In 1961, all phases of the program have been expanded to heighten appreciation of reading opportunities for all citizens, of every age. The program has also been marked by special emphases: reading for American youth, the importance of school libraries as a major factor in the total educational process, and a project designed to increase participation by people in industry.

The theme: FOR A RICHER, FULLER LIFE—READ!

MOST NOTABLE BOOKS OF 1960

● A list of the most notable books of the year, as chosen by the Notable Books Council of the Adult Services Division of the ALA, this year showed an even stronger shift toward factual books than in previous years.

Greater emphasis on culture is also apparent in the 1960 list, since more than one fourth of the 46 titles are devoted to art, poetry, literature, and education. This is a fifty per cent increase in the number of titles in this category since last year.

Edith N. Snow, chairman of the Notable Books Council, was assisted in preparing the list by 12 members of the Council and the staffs of 36 libraries located throughout the country.

The intention of the list is to provide a group of books significant in content, readable in style, for the adult who is looking for contemporary material worthy of his reading time.

In the 1960 list, one third of the titles were produced by three publishers: Knopf, Doubleday, and Harper Brothers. Fiction works are eight in number, a new low for recent years, and public affairs accounted for eight titles, a result of election year interest on the part of the public and the publishers. Science, with only four titles, ranked about midway in the list, behind public affairs, art, history, and fiction.

Catholics will notice the inclusion of Phyllis McGinley's collection of verse, **Times Three**, published by Viking Press, and Francois Mauriac's **The Son of Man**, a meditation on Christ's identification with the suffering of modern man, published by the World Publishing company.

LIBRARY INTEGRATION

● Nation-wide integration of libraries was advocated in a statement adopted by the American Library Association at its annual midwinter meeting.

With more than 800 of the nation's leading librarians on hand, including representatives of southern states, the Association approved a new statement for inclusion in its existing "Library Bill of Rights" and clarified and reaffirmed a stand it had made



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in various other statements since 1938. The new statement stipulated:

"The rights of an individual to the use of a library should not be denied or abridged because of his race, religion, national origins or political views."

The committee's recommendation calling for approval of the statement was placed before the Council, governing body of the Association, by Herman H. Fussler, director of the University of Chicago Library and chairman of the ALA Committee on Civil Liberties.

The committee was asked to "recommend an ALA policy statement on the civil rights of individuals to have access to libraries and the resources contained therein."

The committee's statement was drafted to be simple, unambiguous, and relatively timeless and not specifically directed at the current integration situation.

In his presentation to the Council Mr. Fussler said:

"The committee is well aware that in the present tense situation in some parts of the country, the adoption of almost any kind of statement in respect to civil rights may seem offensive or unnecessary to some, while it may seem overdue to others. Furthermore there are those who sincerely believe that the adoption of such a statement may adversely affect the access to libraries on the part of the very persons whose interests the policy statement seeks to protect. The committee believes these risks, whatever they be, must be accepted by the Association."

RECRUITING PAMPHLET

● The recruiting pamphlet published by the Special Libraries Association, **Putting Knowledge to Work: The Profession of the Special Librarian**, has been reprinted. Originally published in 1956, it has since gone through three reprintings and more than 30,000 copies have been distributed to high school students, guidance counselors, parents, librarians and others interested in vocational guidance and recruiting.

The new edition has been revised by Marguerite K. Moran; data on salaries and accredited library schools have been brought up to date. The 20-page illustrated pamphlet describes the special librarian, his importance and contributions to science, business, industry, agriculture, medicine and other fields, personal qualifications, educational requirements, scholarships available, employment and salary outlooks and other details helpful to those considering a special library career.

Single copies may be requested without charge from the Association, at 31 East Tenth Street, New York 3, N.Y.—prices in quantity vary from 11 cents to 6 cents each. The Association also supplies free a three-page piece designed for display on a bulletin board entitled **Make Your Career in a Special Library**. In addition there are **The Training of a Chemical Librarian** by Dr. Jesse Shera, and other library recruiting materials.

● **THE PIUS XII MEMORIAL LIBRARY**, St. Louis University, has received the library of the Academy of Science of St. Louis, consisting of over 80,000 scientific volumes.

The Academy of Science library consists of periodicals, books and scientific papers collected since the Academy's founding in 1856. Primarily a reference collection on the history of science, the material will complement the extensive microfilm holdings of the Vatican Library Manuscript collection in this research area.

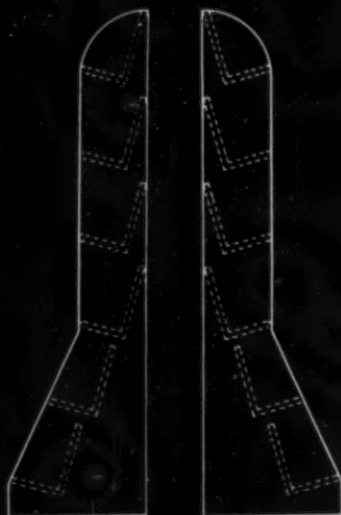
Included are exchange publications from scientific institutions, universities and museums throughout the world, with many regularly published papers from behind the Iron Curtain. The Academy will continue to collect from these sources and augment the collection at Pius XII Library each year.

While the material is listed in the Union List of Serials, it has been in storage since 1956 and unavailable for use. The material will now become available as quickly as the collection can be integrated with the holdings of the Pius XII Memorial Library.

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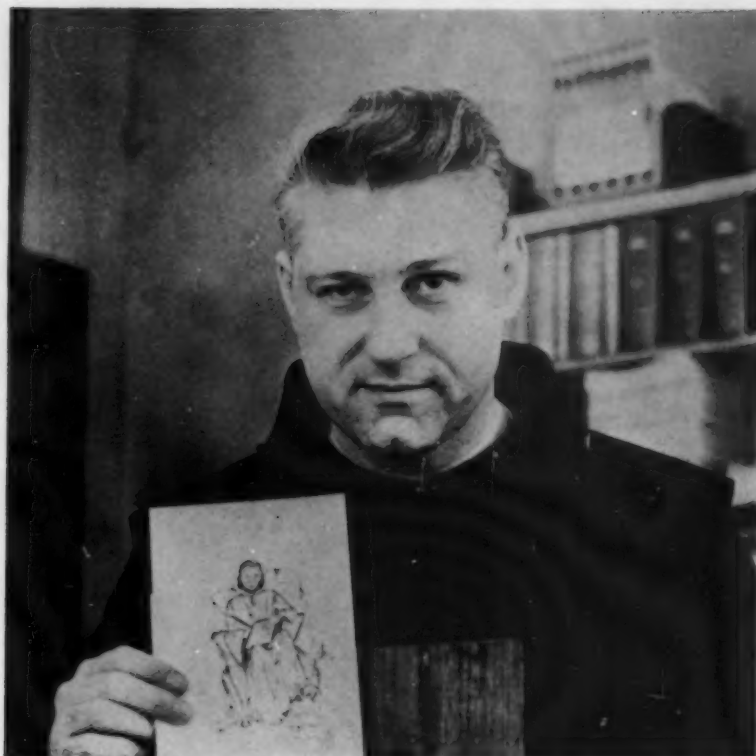
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PRAYER FOR LIBRARIANS



● Rev. Jovian Lang, O.F.M., librarian of Quincy College, Illinois, has composed a prayer for librarians. The prayer is to St. Jerome, patron of librarians, and is printed on a holy card bearing a picture of the saint. Father Jovian composed the prayer at the suggestion of Sister Mary Lilliana, S.L., chairman of the St. Louis local arrangements committee for the 37th annual conference of the CLA. Mrs. Catherine Wiese of St. Louis, produced an original drawing of St. Jerome for use on the card.

The prayer was approved by the Very Rev. Dominic Limacher, O.F.M., provincial of the Sacred Heart Province of the Franciscans, and received the imprimatur of His Excellency, Bishop William O'Connor of Springfield. It was printed at Quincy College Press by the Rev. Erhard Kuester, O.F.M.

MARIAN ERA

● THE FRANCISCAN HERALD PRESS, 1434 West Fifty First Street, Chicago, Illinois, announces the April publication of THE MARIAN ERA—1961, edited by Marion A. Habig, O.F.M.

An annual bound volume of 128 pages, illustrated in color. Devoted exclusively to Our Lady. Vol. II—1961 will contain the following articles: Mary and the General Council by Richard Cardinal Cushing; Mary and the Protestant Concern, by Paul F. J. Palmer S.J.; Mary in Islam, by John M. Abd-El-Jalil O.F.M.; The Sodality—Marian Apostolate, by James J. McQuade S.J.; St. Lawrence: Doctor of Mary, by Nathaniel Sonntag O.F.M. Cap.; To Jesus Through Mary, by Roger M. Charest S.M.M.; The Marian Library, by Philip C. Hoelle S.M.; Mary, the Mirror of Justice, by Sister M. Carol Frances B.V.M.; Love Makes the Wheels Go Round, by Liam Brophy; Industrial Rosary Crusade, by Gabriel M. Harty, O.P.; The Immaculate Conception, by J. Armand Robichaud, S.M.; Marian Literature and Marian Chronicle.

BRO-DART BOOK TRUCK DEVELOPMENT



● **BRO-DART INDUSTRIES** has developed fold-away steps as an integral part of a book truck. The steps are brought into action by the toe and are tucked away in the same fashion when not in use. The library staff member wheels the truck to the shelf, "toes" the steps into position, steps up onto them, replaces the book, steps down and tucks the steps away with the tip of the toe and wheels on to the next location. The folding steps have built-in, slip-proof action when weight is applied.

Bro-Dart produces a standard, free wheeling book truck unit with three shelves. It has a capacity of approximately ninety books and incorporates the fold-away step unit. The manufacturer supplies the step unit with any of its book truck models and also makes the unit, itself, available for attachment to any book truck model.

Further details can be had from **BRO-DART INDUSTRIES**, 56 Earl Street, Newark 8, New Jersey.

HIGH-REDUCTION MICROPHOTOGRAPHY

● Award of a contract to Intectron, Inc., Newton Lower Falls, Mass., for investigation of various factors affecting high-reduction microphotography, has been announced by the Council on Library Resources, Inc.

The study, to be conducted by Intectron, is expected to provide a better understanding of high resolution microphotographic processes as applied in information storage and retrieval systems, and is expected to result in the development of working rules of use to documentary photographic laboratories.

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Workshop on New Developments in Education and Their Implications for Libraries

The ninth annual School Library Workshop of the University of Michigan Department of Library Science will be held August 7-18 in the Library of the University High School. Emphasis will be on the implications for school and public libraries of such new developments as the changing patterns in school buildings and equipment, the use of technological devices such as television and teaching machines, emphasis on ability grouping, effects of the National Defense Education Act and the responsibility of libraries to meet new demands. The workshop will be under the direction of Miss C. Irene Hayner, Associate Professor, Department of Library Science, University of Michigan. She will be assisted by Miss Mildred Nickel, Supervisor of School Libraries, Lansing, Michigan, formerly Supervisor of School Libraries, Illinois State Department of Public Instruction, and Mr. Kenneth Vance, School Library Consultant, Bureau of School Services, University of Michigan. The program will be open to school administrators, curriculum directors, and experienced school and public librarians, not only of Michigan but also of other states where problems of developing library needs are probably much the same.

Additional information may be obtained from the Department of Library Science, 309 General Library, University of Michigan, Ann Arbor, Michigan.

INSTITUTE ON THE PRESERVATION AND ADMINISTRATION OF ARCHIVES

● The American University announces the Fifteenth Institute on the Preservation and Administration of Archives to be held from June 5 through June 30, 1961. The co-directors are Ernst Posner, Professor of History and Archives, The American University, and Karl Trever, Special Assistant to the Archivist of the United States.

The course is offered in cooperation with the National Archives and Records Service, the Library of Congress, and the Maryland Hall of Records. Lectures, discussion, and intensive projects will be held in the National Archives. Projects call for the arrangement and inventorying of small bodies of records. For further information write to Ernst Posner, Records and Archives Administration Program, The American University, 1901 F Street, N.W., Washington 6, D.C.

PHILOSOPHY WORKSHOP

● Philosophical problems will be studied in a workshop entitled **Philosophy and the Integration of Contemporary Catholic Education** to be held at The Catholic University of America, June 16-27, under the direction of Rev. George F. McLean, O.M.I.

Conferences and seminars will discuss the relation between philosophy and the sciences, moral philosophy and moral life, and philosophy and education. These discussions will be of special interest to present and future professors of the arts and sciences who are seeking for their courses a perspective commensurate with that of Catholic education. They are also intended for professors of philosophy and ethics interested in the integration of their courses with the many elements of the college curriculum. While directly concerned with higher education, these studies should provide vital orientation for the secondary school teacher. For information write: Director of Workshops, Catholic University, Washington 17, D.C.

UNIVERSITY OF MICHIGAN SPECIAL COURSES SUMMER 1961

- In addition to the regular six and eight week courses, the University of Michigan will offer two intensive courses and a special workshop during the summer session period.

Intensive Courses

The intensive courses will meet from 8:00 to 10:00 A.M., Monday through Friday. Documents of International Organizations—will be offered during the first three weeks of the summer session, June 26-July 14. It will be conducted by Mr. Joseph Groesbeck, Deputy Director of the United Nations Library, New York City, and will include the acquisition, organization and reference uses of the publications of inter-governmental and international nongovernmental organizations, and of international congresses, emphasizing the documents of the United Nations and its specialized agencies (FAO, ILO, UNESCO, etc.); lectures and readings on the structure of typical organizations as it determines the publication and distribution of their documents; and practice in the use of appropriate indexes and bibliographies.

The other intensive course, Bibliography of the Humanities—will be offered during the second three week period, July 17-August 4. It will be conducted by Mr. Charles L. Higgins, Assistant Librarian, Michigan State Library, Lansing, and will be devoted to the study of reference books, reviewing media, and the application of general reference works in the field of the humanities.

- In the field of library education, a Medical Library Association news release informs us of a three-year experimental program in **medical librarianship** to be offered just before the Association's convention scheduled for May 8, 1961 in Seattle, Washington. Two types of course will be offered: a workshop will focus attention on problems of libraries with fewer than 10,000 volumes. Miss Pauline M. Vaillancourt, Memorial Hospital, 444 East 68th Street, New York 21, Chairman of the Medical Library Association committee, will furnish details of the workshop's subject areas to those interested in attending. The second course, an advanced seminar, is limited to librarians from institutions with more than 10,000 volumes. The topic will be "Searching the Literature." Details of this part of the program may be had from Dr. Estelle Brodman, National Library of Medicine, Washington 25, D.C.

NEW SERIES

- **American Heritage Publishing Co., Inc.**, will launch a new series of books for young readers in the fall of 1962, Richard M. Ketchum, editor of the company's Book Division, announced today. The books—an outgrowth of the company's hardcover magazine, **Horizon**—will cover world history, culture and the arts.

Each book will be written by a noted author in consultation with an authority in the field; each will be illustrated with reproductions of famous paintings, portraits, documents, and photographs, gathered from archives and museums all over the world by the company's picture research staff. All books will be entirely original and will not be compiled from material previously published in **Horizon**. The books will be similar in format to the American Heritage **Junior Library**.

- The SCARECROW PRESS announces the forthcoming publication of: "DICTIONARY (CYCLOPEDIA) OF SYMBOLS, FOLKLORE AND MYTHS" by Gertrude Jobes. Its 2,000 pages will contain some 30,000 entries in alphabetical arrangement, describing the folklore, myths, symbols, names, beliefs, personalities and customs of the major cultures, religions and civilizations.



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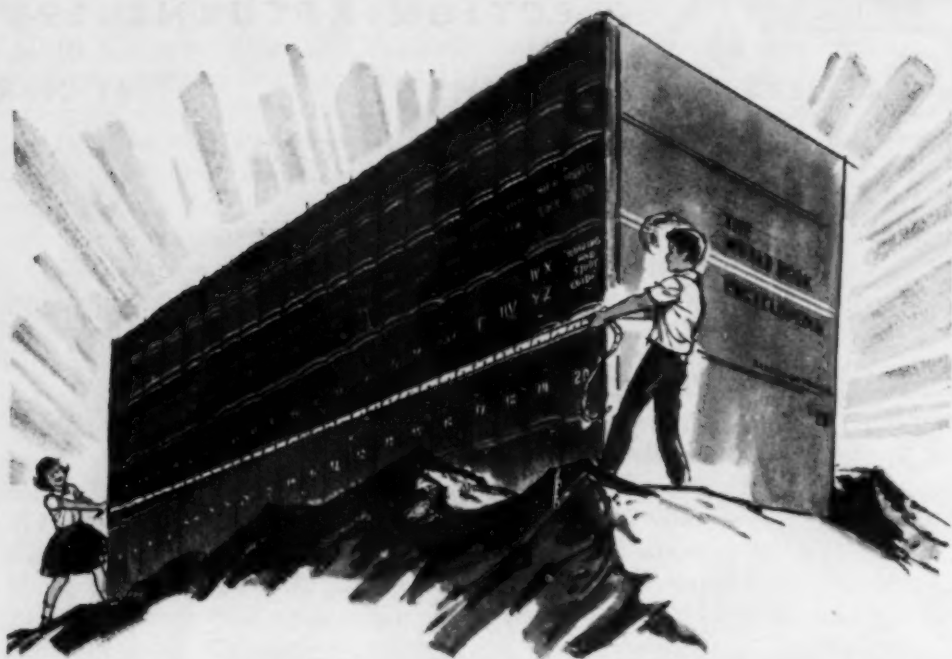
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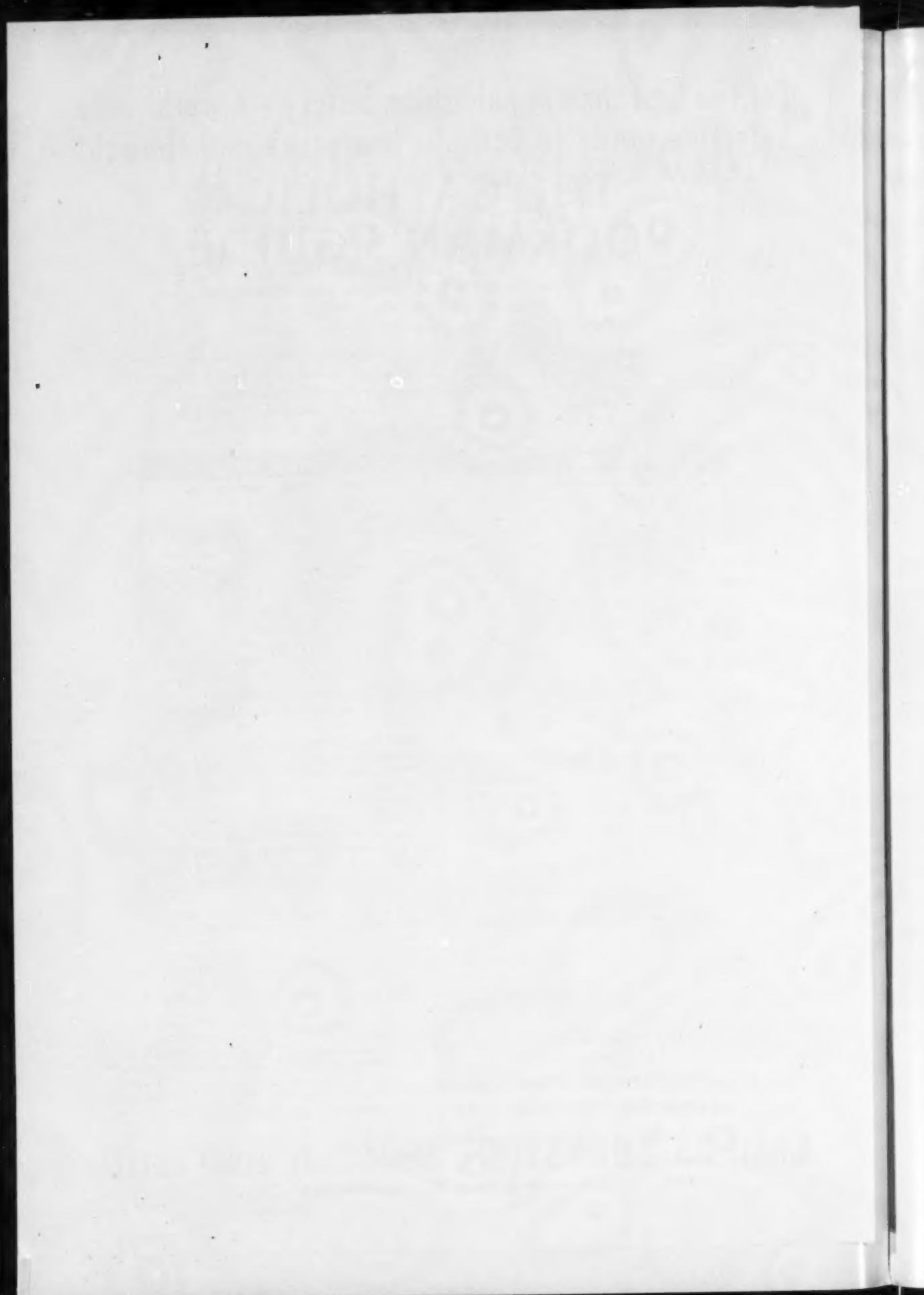
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Father Brendan Connolly, S.J., chairman of the advisory committee for the *Catholic Library World*, this month raises some important issues in regard to the conception, the welfare and the progress of the official journal of the Association.

We ask that as interested members you read his article with care, note your reactions, and write your opinions to the editor.

In general, we find ourselves in agreement with the points presented:

The *Catholic Library World* should hold to its schedule, and we are trying hard to reach and maintain it.

The mechanical work of editing and composition can be continually bettered, and through meeting our schedule, and devoting the resulting time advantage to increased thought and planning for projected issues, we can anticipate real improvements in presentation, content, and format.

We are also trying constantly to bring you articles and columns of increasing interest. Note that we welcome and encourage the contribution of reviews and articles of professional interest.

In November, 1960, there was an editorial statement of our attitudes toward book reviewing in the secular and Catholic press, with an estimate of the place of the *Catholic Library World* in this complex. We have received both favorable and unfavorable comment on this position. We stand by it still—but we will appreciate further comment.

The *Catholic Library World* is a journal of service to the Association with a primary function of communication. We believe its role should be creative, critical, and cooperative.

If we can meet the challenge of these ideals, we believe that the influence of the *Catholic Library World* may be extended beyond the membership of the Association to exert apostolic force within the entire profession.

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Book Selection for Children Its Perplexities and Pleasures

BY ELIZABETH NESBITT

From "The Contents of the Basket; and Other Papers on Children's Books and Reading." (1960. The New York Public Library.) The lectures collected in this volume were given in the course of the Spring Lecture Series at the New York Public Library. Reprinted through the courtesy of the editor, Frances Lander Spain, Coordinator of Children's Services; the publisher; and the author, who is Associate Dean of the Carnegie Library School, Carnegie Institute of Technology.

In essence, this talk is an expression of a belief that book selection for children should involve genuinely creative and valid literary criticism; and acknowledgement of the perplexities that attend the production of such criticism; an assertion that such literary criticism constitutes our highest professional achievement and our greatest professional pleasure.

Book selection is a double function. Books are selected first for the collection. Here a knowledge of the past in children's literature has more importance than is generally acknowledged, because only a knowledge of the past can give the perspective which produces penetrating literary criticism. A study of the development of children's literature reveals two things of the utmost relevancy to present day book selection. From Anglo-Saxon times to the present, writing for children has been strongly affected and at times determined by the dominant character and pre-occupations of the period. The tender humaneness, the love of learning and liberality of idea, the enlightened theories of education so characteristic of the great humanists of the Renaissance are manifest in their writing. In complete contrast is the succeeding Puritan period, one of internal strife and struggle, of violent political and religious conflict, reflected in books which are, to us, horrifying in their morbidity. The turbulence of this period gave way before the easier, more leisured life of the succeeding era; the great middle class grew in number and power; social consciousness developed, and new theories of education came into being with em-

phasis on the virtues of industry, of reason, and of the useful. This period of highly developed moral and social consciousness, of glorification of reason, of conviction that only the utilitarian is worthwhile, inevitably produced the school of didactic writers, whose books demonstrated and illustrated their beliefs, and who, like the Puritans, but for a different reason, rejected the literature of the imagination. This period too faltered before the approach of new ideas. The emphasis on the purely utilitarian was succeeded by the belief that literature may and can exist for the sole purpose of giving pleasure and delight. The great creative literary critics began their interpretative writing, dealing with the intangibles which constitute true literature. Freedom of thought, idea, and form broke through all barriers and limitations, and the Golden Age of the late eighteenth and early nineteenth centuries arrived. It is this period which brings out forcibly the second and most important revelation afforded by a study of the past. It is only in an atmosphere of freedom from pressures, from the petty tyranny of small didacticisms, from the dictatorship of adult pre-occupations, that genuine and lasting literature for children can be conceived and written.

The present is a period of tension, of confusion, even of fear. There have been such periods before. Out of such a time there will come some books which are, at the best ephemeral, at the worst distorted. There will come others which penetrate to fundamentals which underlie temporary confusions and which recreate

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some significant aspect of life beautifully and hopefully. Perspective gained from a sympathetic understanding of the past together with a clear perception of elements in the present which affect writing for children should simplify the perplexity of discriminating between the temporary, the insignificant, the merely didactic and the permanent, the significant, and the profoundly moral.

Presumably we have an advantage over the past in our greater knowledge of children, in our recognition that childhood is a way of life to which children are entitled, in our more extensive experience with children and books. Yet there remains the perplexity attendant upon our uncertain knowledge of what children want in books, upon our frequent inability to understand the extent of apprehension, not comprehension, with which a child reads a book. These perplexities need not be as confusing and insurmountable as they seem to be. We would have more certain knowledge of what children want in books if we had more penetrating insight into the reasons for the immortality of books like *Peter Rabbit*, *Treasure Island*, *Tom Sawyer*, *Little Women*, *Mary Poppins*, *The Little House in the Big Woods*, *The Borrowers*. Mere story does not account for the permanent hold these books have on the hearts and minds of children. I suggest for your thought that the love of generation after generation of children for some books is due to the way the books are written and to the fact that in some way they all "raise the curtain on the human heart," in Clifton Fadiman's phrase. Why does *Treasure Island* triumph over the universal dislike of the use of the first person? Why are *Mary Poppins* and *The Borrowers* so convincing that child, and adult, live in the world of the book? *Little Women* has qualities which are considered today as grievous faults, and yet it has reached the status of a standard, if not a classic. Why? Yet how little written or spoken discussion of books goes beyond the inadequate "well written," or "beautifully written"; how little critical comment penetrates to the revelation of the human heart, the significant thing conveyed by plot and content. For a clear description of the vital difference, in reading, between apprehension and comprehension, I refer you to Sir Arthur Quiller-Couch's lecture on "Apprehen-

sion Versus Comprehension," one of the two lectures on children's literature contained in his *Art of Reading*. When we ask of children comprehension of anything that approaches greatness, we are requiring of them something which we ourselves cannot perform. As Sir Arthur Quiller-Couch says, true greatness is apprehensible little by little, never comprehensible immediately and at one time.

This is the thought which should be kept in mind in the second aspect of the double function of book-selection—selection of a book for the child. The first aspect is possibly theoretical and remote. The second is immediate and actual, the final test of the collection and of the children's librarians' knowledge of books and of children. It calls for respect for children, for their insight, their ability to apprehend; for an appreciation of individual differences among children; for the realization that a rare book read with perception by a few children has value beyond that of an average book read by many children—and forgotten. It calls for an understanding of the chief function of the children's librarian as a book selector for children. To put into the children's hands the books they ask for is not her sole function. It is not enough to give the book wanted. The children's librarian must persuade children of perceptiveness and sensitivity to want the best we have. To paraphrase—it is not that our best books have been tried and found wanting. It is that they have been found difficult and not tried.

It is unlikely that books of quality can be introduced effectively if quality is submerged, for librarians and children, in a mass of books of easy but empty appeal, of ephemeral interest, of merely average quality. It is of the utmost importance that book selection should be considered a continuous process, one of constant re-evaluation. Only so can the perplexities and mistakes of initial book selection be mitigated and corrected. There is no realism in assuming that book selection, performed as new titles appear, can have unfailing validity. Large production, limitations of time imposed by book selection processes, lack of perspective, inability to try books with children, all these contribute to the trial and error aspect of selection of new titles. The advantages of periodic retrospective evaluation are apparent. The chief advantages

are insight gained by use of books with children, perspective which a backward look always brings, the opportunity to exercise comparative judgment, the ability to apply fundamental critical principles which can be forgotten or misapplied too easily in the rush of initial selection, the privilege of more leisured re-reading, and the resultant renewal of conviction in the power of greatness to touch the human mind and spirit.

Discerning selection for the collection, for the child, and sound, rightly critical re-evaluation of books are all based on the understanding of what books can and should do for children, on the understanding and intelligent application of fundamental critical considerations as they pertain to various kinds of books, on appreciation of the meaning of the phrase "building a collection."

Library work for children was founded on the belief that the most underprivileged child—and privilege is not synonymous with material comforts and possessions—may win, through books read in childhood, something that will last all his life long; something not easily describable but compounded of many things—something kind and quiet which will sustain him all his days, because it is in part a warm inner security, a secret memory of lovely, enchanted things, a haunting recollection of beauty, an ineradicable perception of fundamental right and wrong. But even the most intelligent and responsive child cannot gain this rightful heritage of childhood if the inane, the trivial, and the insignificant is too easily accessible to him. Several years ago at the Richmond Conference there was given a talk impressively called "The Menace of Mediocrity." Some of the things said are unforgettable.

The so-called average person is not average all the time.

Mediocrity is a state of being, acquired almost imperceptibly by the easy, gradual acceptance of obvious standards.

The point I would make is that in considering the average man, in establishing his identity by surveys, meeting his tastes in not too difficult books, keeping a collection within his range, even establishing rooms where he will encounter only average books, we have shown an unpleasant encouragement of mediocrity.

The fostering and cultivation of intelligence would seem to be fully as important as the at-

tempt to make the best of non-intelligence. We do well to insist that our book collections must be such as to satisfy the potentialities of the most intelligent of the children who use our libraries, and to re-assert that the appreciation of the finest children's literature by even a few children is worth more than the non-creative reading of the mediocre by many.

Understanding of true criticism recognizes that there are general critical principles which are relevant to any book. But it also recognizes that certain other considerations cannot be generalized—details, incidents, points of view, attitudes, characterizations. All these must be placed in context with the total spirit, intention, and final impression of a book as an entity. These



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qualities are variables, and should be judged, not in and for themselves, but in relation to the spirit, the meaning, the entirety of the book. A book must be judged by its totality, not by its parts. Critical judgment should originate in the total impression left after the perceptive reading of a book, and secondarily should be concerned with the way that total impression has been achieved.

Again, creative criticism recognizes that each kind of book has its individual requirements. Re-evaluation should be undertaken with an awareness of the uniqueness pertaining to each type of literature. In realistic fiction, some aspect of life should be presented wholly and honestly, with convincing sincerity, with authentic, inescapable realism. This accomplishment is the real reason for the wide appeal of Laura Ingalls Wilder's books. Realism which purports to be such and yet distorts actuality is inartistic and harmful. Historic fiction, at its best, is a meaningful recreation of a period, an incident, a person, based upon the author's complete control of his material, but going beyond mere accuracy of background to the perception and interpretation of the significance of the historic background. This double accomplishment constitutes the greatness of *Johnny Tremain*. Fantasy must be the creation of power of imagination, not of mere fancy. The world within the book; no matter how other worldly or how fantastic it may be, must be convincing, because it is credible within its incredibility, plausible within its implausibility, rational within its irrationality. A second inherent requirement of fantasy is originality. This is necessarily so, because to be convincing, fantasy must be emotionally persuasive; to be persuasive it must be sincere; to be sincere, it must be the expression of an individual mind and temperament. Creativity of imagination, and originality must of necessity be accompanied by power of expression. The great writers of fantasy give life and form to abstractions, to ideas, to the intangibles, to the seemingly unattainable. The requirements of fantasy are such that there is no room for mediocrity. A fantasy, by its very nature is great or totally unacceptable. An adventure story should conform to the requirements of its type. A refined pirate story is an anomaly, rightly rejected by such children as the boy who

said "When I read a pirate story, I want the decks to run with gore." Adventure on the whole is amoral, since the very nature of many kinds of adventure precludes preoccupation with morals and convention. Yet how often in our judgment of such books, we become mired in the bog of confused consideration of ethical principles. There is an essay by Robert Louis Stevenson called "A Gossip on Romance," which should be read by every children's librarian. Like many critical essays, it is immensely illuminating. Stevenson is talking about the kind of story we call adventure. One of his most striking comments is this:

Drama is the poetry of conduct; romance the poetry of circumstances.—There is a vast deal in life and letters both which is not immoral, but simply a-moral; which either does not regard the human will at all, or deals with it in obvious and healthy relations; where the interest turns, not upon what a man shall choose to do but on how he manages to do it; not on the passionate slips and hesitations of the conscience, but on the problems of the body and of the practical intelligence, in clear, open-air adventure, the shock of arms or the diplomacy of life.

I sometimes wonder if *Treasure Island* would get into collections today, were it not haloed with traditional acceptance as a classic and with reverence for Stevenson's name. After all, the villain, Long John Silver, is the real hero of that book. A literary biography should present to the child a person who is worth writing about, and who is distinguished for what he was or for what he did; a person through whose life the child can enter a little further into the mystery and drama of personality. By use of authentic biographical technique, such a figure must be well rounded, real, vital, stepping out of the pages of the book a human, living being.

There are two types of non-fiction which will reveal themselves in the re-evaluation of books. One is the important and necessary book which gives needed information. Some of these books are obviously ephemeral since recency of correct information is essential to their value. But there are other books of non-fiction which deal with non-dated material and which underline information with vitality, with wonder and curiosity and enthusiasm.

The phrase "building a collection" was once in frequent use. It is less often seen and heard today, when the emphasis seems rather to be

upon selection of individual books and groups of books. It may well be that library schools have contributed to the focussing of attention on selection of individual books as an end in itself rather than upon the additional contribution the single book makes to the structure which is the book collection. Both the content and method of book courses may foster a disintegrated view of a multitude of fragments rather than a vision of an inter-related and inter-dependent whole. It is essential in such courses to achieve order by considering books individually and in relation to their kind. But after the breakdown, the patterns governing the collection as a whole may not be apparent.

The core of every children's book collection, the nucleus about which the rest of the collection is built, is the group of books which have passed the test of time, the books which have proved themselves classics.

Surrounding the nucleus of classics is a circle of books which might be called standards. These are books which with the passage of time may become classics, or books which may never become true classics but which have such positive qualities as to cause their defects to be of minor importance. Like the classics, many of them are duplicated in great numbers. Like the classics, there is something within the group for every child, though not every book is for every child.

It has been said that some classics, and also some standards, have the power of immediate and wide appeal, and that others will need slow and skillful introduction. It is also true that the child must be accepted as he is at the moment. The child who has known the picture books of Caldecott and Brooke, *Timothy Turtle*, the small classics of Beatrix Potter, the stories of A. A. Milne, and *Deep Wood* is ready for *Wind in the Willows*. But the child who has not been so happy in his introduction to reading, will not be ready for Grahame's book, unless he is one of those endowed with instinctive appreciation of the rare. Consequently a third and important circle of books is essential. These are what used to be called the stepping-stone books. It is they which constitute, at any time in the continuing book selection process, the most difficult and dangerous perplexity. It is not hard to recognize either the superior book or

the inexcusably inferior book. It is by no means inevitably easy to recognize when the strong outweighs the weak; to realize that this particular book offers something constructive in the way of meeting an interest, satisfying a need, or acting as a stimulant to broaden interests, enhance appreciation, or to introduce better books. This is the main design of the book collection for children, three groups of books, the third being so selected as to guide children to the second and first.

It is curious how the wisdom of the past continues to illuminate the problems of the present. The ultimate purpose toward which our judgment of new books, re-evaluation of older books, and construction of a total collection should be directed is given more than adequate expression in the words of Matthew Arnold:

The great need in modern culture, which is scientific in method, rationalistic in spirit, and utilitarian in purpose, is to find some effective agency for cherishing within us the ideal. That is, I take it, the business and function of literature. Literature alone will not make a good man. Nor would I pretend for a moment that literature can be a substitute for life and action. It is life that is the great educator. But books—if they are well chosen—awake within us the diviner mind, and rouse us to a consciousness of what is best in ourselves and others.

If our books are well chosen, so as to cherish within children the ideal, and to arouse within them a consciousness of what is best in others and in themselves, we shall gain a compensating professional pleasure and satisfaction in spite of the perplexities attendant upon the selection. It is the exercise of literary criticism and the articulate expression of the results of that criticism that constitute one of the creative aspects of our profession. We admire and envy those who through the possession of high talents and of the creative imagination can write a great book, compose great music, paint a great picture. We forget that it is also an art and an act of the creative imagination to read perceptively, to listen appreciatively, and to see with a truly observing eye. It is our professional privilege and should be our professional pleasure to view as an art the wise choosing of individual books and the building of a book collection, which, because of the excellence of the structure as a whole, will bring to fruition the central philos-

ophy of library work with children—faith in the efficacy of literature to instill fundamental truths by example rather than by precept, by persuasion rather than by dictation, by interpretation of truth rather than by mere, unimaginative presentation of facts.

A book collection designed to fulfill this philosophy will bring another pleasure, more personal, and less easy to define in concrete terms. Library work with children is not a profession in which to look for immediate and measurable results. The revelation which a particular child may find in a particular book is a private and personal thing, and not a thing to be intruded upon. And yet, because of the special kind of love a child has for a book which is uniquely his, we are occasionally granted certainty of the highest achievement we can attain—and nonetheless high because it is impossible to translate it into statistics or even into the form of a statement in annual reports. No cost is too great to pay for the knowledge that we have given even a few children uninhibited joy through nonsense—that we have given one child the exhilaration and release brought by a life-long love of poetry—that, through biography we have suggested, another child has sensed the complexity and paradoxically the simplicity of a human being, has glimpsed the heights of being and doing of which a human being is capable—that through such books as *Johnny Tremain* and *Big Tiger and Christian* a few children have perceived the mystery of human destiny—that we have led one child from *Peter Rabbit* to *Deep Wood* to *Wind in the Willows* to *The Hobbit* to Tolkien's great and magnificent trilogy—that we have led another through the nursery classics, folk and fairy tales, myths and legends to the cosmic implications of the great world epics.

Mediocrity is a state of being, acquired almost imperceptibly by the easy, gradual acceptance of obvious standards.

We owe to ourselves as well as to the children we serve refusal to acquire such a state, refusal to take the easy way of gradual acceptance of mediocre and obvious standards. And if the other way is difficult, beset with perplexities, it provides the zestful pleasure of challenge and stimulation, the invigorating pleasure of putting to good use knowledge, intelligence and discriminatory power.

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Renegade Priests in Recent Fiction

BY

BROTHER LUKE M. GRANDE, F.S.C.

Christian Brothers College
Memphis 4, Tennessee

What is the reader's peculiar fascination with the spectacle of the priest cut down by temptation? A confused parish assistant caught in the snares of failure, a cold and inhuman prince of the Church faced on his deathbed with an empty life, a passionate and self-pitying apostate from religion clutching at human love when the Divine has failed—all of these tragic types have had their stories told in fiction of the last few years. Why have their defeats or victories gripped readers and moved them so deeply. Do they satisfy some secret desire of the sinner to denigrate sanctity? Or do they actually supply man's need for heroism, and for insight into the meaning of his struggle on the darkling plain? These questions must be raised, since it looks as though the Twentieth Century has discovered a newly popular subject that will be long with us.

And if we examine the frenetic heroes of much contemporary fiction, we can, perhaps, understand better the fresh appeal of a theme as old as Chaucer and as new as Somerset Maugham. The term *hero* seems hardly to apply to the subjects of many of today's novels. Among them we find murderers (like Camus' "Meursault") who, in a spirit of absolute nihilism, kill without passion; opportunists (like John Braine's "Joe Lampton") who walk over the bodies of parents, wives, children, and friends to hollow "success"; sex-sick grotesques (of which the number is legion) who rave about "love" without knowing the meaning of the term. In a

word, the modern novel has created something new, the "anti-hero," whose ultimate death or degeneration fills the reader with horror or relief. It is in large measure a literature that ends in cynicism, despair, or, at best, pathos. Its heroes do not so much struggle against a sea of adversity, as wallow on the waves of circumstance. They are the flotsam swept about by heredity and environment: slums or bad education or unfeeling parents or greedy bosses excuse them from moral responsibility—they are, for the most part, case studies used, seemingly, to invoke economic or social reform.

On the other hand, they may be presented as victims of neuroses or psychoses; or father-, mother-, or sister-complexes; of battling ids, egos, and superegos. They are sick, sick, sick; and their problems are solved by the right psychiatric plumbing, not by victory over the world, the flesh, and the devil.

Finally, there are the beats who, through a haze of "pot," wine, jazz, and pseudo-philosophy, howl their protests against the squares. Unfortunately, what they are *for* is never quite clear and their travels "on the road" lead too often to the precipice.

Such heroes do not inspire much admiration and little sympathy, since their puny souls, if they have any, merely squeak, quiver, and expire before settling back into the ash-can which is their natural habitat. Yet as long ago as Aristotle, there seemed to be general agreement that a truly tragic hero must be worth saving in the

first place, even though eventually he might be lost. And his worth as a man was posited upon the worth and dignity of Man. Even in defeat such a hero recognized that he fails because he has betrayed his trust to be a man, to realize those possibilities inherent in his nature, a rational human nature that places him beyond the fate of passive or instinctual creation.

In the priest-hero, therefore, the reader is recalled to human values, to a world of order against which man's drama of salvation and damnation is played out. His ultimate dignity as a creature intended for the fearful destiny of immortality is the "given" metaphysic of such a novel. A priest *need not* be the fictive instrument to remind man of his high calling (any of Dostoevski's heroes might serve as proof), but he is one of the easiest to employ in reestablishing a system of values that, in our age, seems to be, if not lost, extremely vague.

In the priest-hero, taking (as Richard Sewall in his *Vision of Tragedy* suggests) the ultimate risk, the walk on the tightrope between heaven and hell, the novel regains its lost thread with an Oedipus, challenging God and learning wis-

dom through suffering and humiliation; with a Macbeth, wading in blood and committed to evil while recognizing its ugly face; with a Hamlet, vacillating between a hell-inspired revenge and an act of retributive justice; with a Faustus, bartering his immortal soul for intellectual gratification. In such works, a soul is being born or destroyed; they go beyond the merely sociological or psychological level of being and presuppose a world in which what happens to a single man has unending, hence immeasurably poignant, consequences.

For the priest-hero (with his glorious ideal of cooperation and union with God through service to His creatures) to blind himself to his calling, to turn his back upon God, and defiantly to welcome damnation is a tragedy that inspires all men to pity and fear. By extension, each reader, like the priest-hero, approaches his own temptation, his own spiritual dilemma, his own damnation or salvation; he participates in the great realities and recognizes in himself also a combatant in this existential struggle between good and evil.

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Implicit then, in the interest in the fallen-priest-hero is a belief in a rational, not an absurd, world, where moral responsibility is a fact and where man's significance and willed choices have a more serious consequence than that of merely success or failure as a "socially integrated personality." The tradition of an ordered universe is recaptured in an age that has lost its moral bearings.

If the novel with the priest-hero has, therefore, the potentiality for saying something universally as well as personally significant, it would not be surprising to see a spate of such fiction appear during the next few years.

II

Unfortunately, sound values are not quite enough for an author to produce the great American novel. Not only must he have something to say, he must be able to say it convincingly. And of the three most recent entries in the sinful-priest genre of literature, two must be judged largely as failures, and one, a qualified success.

Even though it won the Doubleday Catholic Prize Fiction award for 1960, Elizabeth Ann Cooper's *No Little Thing* must, I think, be counted as a good intention that missed fire. Described as "a novel of a priest's struggle for his soul," it tells the story of Father Mundy, a lonely and successful young priest working in a slum church. After preventing a young night-club singer from committing suicide, he finds himself becoming more and more deeply involved and, eventually, caught off guard and under the influence of several drinks, fathering a child on her. Through a sense of duty he takes her away and thus begins his flight from God and his pursuit of "love." His tragic flaw is a failure to love, and through his dawning experience of loving God's creatures, he learns for the first time to love God, the love that he has been fleeing-from/searching-for. Through his descent into creation he rises to the Creator; through love for the finite he discovers love for the Infinite.

Certainly this hound-of-heaven theme is a noble one, but the total impact is less than satisfying. The characterizations, for example, are disturbingly unreal: the singer, too patently the *toujours gai* type, develops too suddenly into a serious house-frau; an atheist-uncle is too obviously satan-fighting-God for the soul of Michael; and the "love-child" is as unreal and disembodied

as Hester Prynne's Pearl. Finally, Michael, the young priest, is annoying rather than pitiful. What he needs is a little more head than heart even at the conclusion of his spiritual hegira. His interminable mental philosophizing is, above all, pretentious and dull; what were possibly meant to be cosmic reflections on the moral struggle came through as self-pitying bathos and self-conscious attitudinizing.

In plotting also much is to be desired: the fine hand of the author is everywhere visible pulling the strings of her morality-puppets. The crucial scene of Michael's fall is highly improbable. (Perhaps good taste kept the author from giving his passionate side, a revelation which would have made the seduction at least plausible; but for this stick to appear suddenly at the apartment of Laura at an unlikely hour of the night, then rapidly succumb to her wishes with the naivete of an adolescent is too incredible to take.) At another point in the story, Laura, now Michael's wife, abruptly suggests to a friend that Michael has had a number of brief affairs in their six-year marriage. Don't believe it.

Stylistic lapses also obtrude themselves throughout the book: Miss Cooper is incapable of resisting the adverb (people shout *exultantly*, remind themselves *coldly*, lie *shakily*, etc., etc.); and her dialogue wavers between the banal (intended, perhaps, to communicate some sense of verisimilitude to life) and the philosophic-fraught-with-significance.

This is a first novel; and to cavil at the common evidences of literary growing pains is perhaps ungenerous. At the same time, the reader is frustrated with thinking about how good the book might have been with a dash of verbal and emotional economy and a more consistent conception of characters.

Certainly with all its flaws, it is much more satisfying than the philosophically phony priest-with-a-passion contender *Be Not Angry* by William Michelfelder. His *mystique sentimental* preaches salvation in sin, a fundamentally fake view, of which Miss Cooper is not guilty. Whereas Miss Cooper's hero learns through his experience that he has not really loved anyone and that whatever stands between him and God cannot be love, Michelfelder's priest-hero, another lusting apostate, rests in a "love" that excludes God and which, therefore, cannot be love.

There is a good deal of rhetoric justifying sin on the level of this-is-better-than-the-heart-of-stone philosophy, obviously recalling the threat that God would vomit the lukewarm out of His mouth; but there is no scriptural implication that the red-hot sinner is any better off than the lukewarm one, except in so far as there is a greater possibility of his distinguishing good from evil in their purer (if I may use the term) forms and choosing the good.

The epitome of fuzzy thinking and wild implausibility comes in Michelfelder's fantasy of another clergyman (presumably he attended a seminary) who stumps for the erring priest and proposes that somehow this is all the right thing to do because "love" is Christ's command. Such blatant nonsense must be read to be believed.

A third erring priest to appear recently as a fictional subject is Morris West's "Devil's Advocate," Monsignor Blaise Meredith. Like the other two he has led a dutiful but loveless life; however, virtually on his death bed, he attains the stature of a saint through Christ-like suffering, humiliation, and love. Morris West's vision is clear and his prose clean, attaining the best in the genre, having both the truth to communicate and the art to do so effectively.

The priest's problem here is not solved through the sin mystique, but through a growing awareness of the nature of love. Meredith, suffering from an incurable cancer, is assigned to the investigation of the life of Giacomo Nerone, a political martyr about whom a religious cult has begun to develop. In searching out the facts of the case, Meredith comes into contact with the village atheist Meyer (who, like all good village atheists, seems to know more about charity than the professing Christians); Nina Sanduzzi, the former mistress of Nerone, and a key to his mystery; Anne de Sanctis, the aristocrat; Paolo Sanduzzi, the son of Nerone; and Nicholas Black, a local diabolist. The *dramatis personae* is predictable; but through West's art, they develop and engage the reader's concern as to their fates. As Meredith's search proceeds, passions that boil beneath the surface of social relationships become more and more intense, until the reader realizes that the significant results will not be whether or not Nerone is canonized, but how the souls of those with whom he has come in contact will attain spiritual acceptance and peace or rejection and damnation.

Through a kind of ultimate irony, it is the fate of the soul of the judge, Blaise Meredith, which most appeals to the reader's sympathies and provides him with the most intensely mounting suspense; the crucial involvement is not with the outcome of the investigation, but with the spiritual rebirth of the investigator. Here is the essential drama, the search for the pearl of great price.

West's explication of the soul in search of love gains much of its power from his artistically sure choice of viewpoint. Whereas Miss Cooper tells her story from the emotionally involved viewpoint of Michael, whose febrile self-dramatizations become melodramatic, West uses the viewpoint of the rationalistic and objective Meredith, and thus attains an ironic tension between the suggested underlying spiritual drama and the surface developments as Meredith sees them. Both Miss Cooper and Michelfelder seem too intent upon their theses; neither seems to be a good judge of their moral significance; and both commit the unforgivable crime of preaching to their audiences. With artistic restraint, West allows his story to unfold with a detachment that never wavers into sentimentality.

The only weakness of West's book becomes apparent once we have closed its pages and the witchery of his prose has been dispelled; in retrospect some of the characters seem rather sketchily drawn and the whole plot coheres just a little too well to be completely convincing; but these are small defects in one of the most powerful books in the last few years.

No recent writer in English, in my opinion, has attained the perfect wedding of form and theme that Graham Greene managed twenty years ago in *The Power and the Glory*, his archetypal handling of the renegade priest theme; but the importance of West, Cooper, and Michelfelder rests not in their success or failure with this particular genre, but in their attempt to revive a novel that is oriented toward a humanistic conception of man; a recognition that we must get back to saying what is important about man and stop dabbling on the periphery.

Their next offerings may match performance with conception, a consummation devoutly to be wished in these days of bleary-eyed and crack-brained prophets of fiction.

The Catholic Library World: A Report And A Projected Discussion

BY REV. BRENDAN CONNOLLY, S.J.
Director of Libraries
Boston College

Due to press of more urgent business, the Advisory Board of CLA was unable to hear and discuss a report of the Advisory Committee on the CATHOLIC LIBRARY WORLD. It was thought that an even more ample consideration could be achieved by presenting the substance of the report in the CLW and by adjoining to it some comments on the questionnaire sent to the membership. Speaking only in my own name, I would like to use the conclusions from both of these sources as a point of departure for suggesting some very radical re-thinking not only of the editorial policy and practice of CLW, but of the scope and purpose of the parent organization to which it acts as voice.

In November of 1959 the Committee submitted to the Executive Council a statement whose substantial portion reads:

"The history of advisory boards to the *Catholic Library World* has not been such as to encourage a new such group to believe that anything spectacular will be achieved through their efforts. The basic difficulty seems to be the result of radically different views on the purpose of the CLW. This periodical is officially described in the Catholic Library Association Handbook as 'The Official Journal of the Association . . . [it] carries news of the Association, its officers, boards, committees, regional conferences, units, joint committees, and such other material that [!] helps to throw light on Catholic library problems.' This definition is sufficiently vague as to force any individual editor to compose a more specific and effective one for his own guidance.

The several editors have done just this with, naturally enough, varying degrees of agreement from their readership. The several CLW Advisory Committees, in turn, have had their own idea of the purpose of the journal which very properly they have urged on the editors. Unhappily, however, neither the several editors nor the several committees are authoritative legislators in this matter and until such authoritative legislation is at hand, the shape and content and style of the CLW will continue to wax or wane according to the individual genius of the editor, the worth of the advice which he receives, and the extent to which he takes it. The definition of CLW's purpose will follow the image that the definer has of the Catholic Library Association as a whole. At this point, there is a very definite cleavage of opinion in the membership of CLA. Some believe that, of necessity, it is, for a large part of its membership, a substitute for membership and activity in other non-religious professional associations. Others believe that the role of CLA ought to be strictly supplementary and duplicative of nothing which is already within the province of an established secular library association. It seems very unlikely that the opposition between these two views will be resolved in the foreseeable future. Until they are resolved, the only intelligent course to follow would seem to be to effect the best possible compromise between them.

"The suggestions which follow are not, then, such as are meant to effect any immediate substantial change in CLW. They represent the

kind of compromise thinking which the present state of the Association seems to demand. It is important to note that any recommendations which seem to be adversely critical of the *status quo* do not necessarily imply any unfavorable judgment of the present editorial staff. There well may be, for all the Committee knows, excellent reasons for policies and standards with which the Committee disagrees.

"On the following points, there was general agreement among the members of the Committee:

(1) Greater punctuality of publication is greatly to be desired.

(2) The strictly editorial chores of proof-reading, better and more consistent typography, better composition and make-up, editorial correction of inadequate or badly prepared copy, all require substantial improvement.

(3) In general, there are far too many departments in CLW. Many could be dropped, those retained could be considerably tightened up and shortened... In general, there is lack of crispness and compression throughout the entirety of the publication.

(4) The quality of the articles printed is very uneven... One obvious solution of this difficulty would be to reduce the number of issues per year to that necessary for printing the worthwhile material received. The opinion of the committee is split, however, on this matter. One part is willing to see a reduction in numbers of issues to achieve quality, the other believes that any such reduction would be a step backwards in the development of the journal.

(5) A re-thinking of the book reviewing policy is in order. There would not seem to be any considerable need for reviewing books which are of general interest. Reference books, particularly those which need to be examined from the Catholic attitude, and some classed, annotated booklists may be useful. Extended reviews of materials found in ordinary Catholic periodicals would seem to be superfluous in CLW.

"The strongest unanimous opinion of the Committee was that means should be taken to make it possible for the editorial staff to plan

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and solicit worth-while articles whose publication could be a source of pride, as well as usefulness, to the Catholic librarians of the country."

This report, which was to have been the subject of the discussion at the 1960 New York Conference was supplemented by a questionnaire prepared by Father F. X. Canfield and distributed and collated by the office of the Executive Secretary. All questionnaires, of course, labor under some difficulty. Considering the speed with which it was compiled, this one did very well and the office of the Executive Secretary is to be congratulated on the dispatch with which it processed the replies. There is no need perhaps to analyze these in detail since they were presumably copied in the office at the time of their handling, for the guidance of the editor.

Generally speaking, one could characterize the great majority as being of the opinion that the CLW is an extraordinarily valuable periodical, read with great regularity and profit. Suggestions for its improvement, apart from the desire for greater promptness and more accurate proof-reading, came mostly to requests that it extend itself to more and more features and to extend those which it already included. This trend was especially notable in the field of book reviews. An astonishing number of respondents requested that the CLW cover all the thirty-two categories of books listed for possible checking. This sort of thing rather weakens one's faith in the objective value of the reply. Thus, for example, there were repeated instances of persons asking for reviews of both Catholic and non-Catholic "pure science." Is pure science religiously divisible or were those questioned merely in a mood to say, "we want more and better!" Again, is there a real need for articles on an elementary level on the "history of books, printing, libraries," or did it seem too good to miss if it were free?

A perusal of the questionnaire seemed to this jaundiced reviewer, to be characterized primarily by a species of indiscriminate charity. An attempt was therefore made to see if this benign spirit spreads uniformly through the CLA or if it clusters in particular groups. The Executive Secretary's Office had briefly characterized the type of library on many of the questionnaires. This was probably done from the mailing covers and could not in many cases be very precise.

Thus, a nursing school which was also a college within a university would be hard to distinguish from one operated in a hospital. Often, replies came from combinations of elementary and secondary schools and, finally, many were either unidentified or quite difficult to classify. There were enough clearly distinguishable types of institutions, however, to make some interesting contrasting analyses of the data.

Let us consider the very fundamental question, "Do you consider CLW a substitute (your basic or prime library periodical) or a supplement?" Approximately 45 percent named CLW as their basic professional periodical, a very high praise from a surprisingly high number. If we break down the replies by type of library, however, we find that the affirmative answer came from 48 percent of the high schools, from 21 percent of the colleges and from none of 13 replying universities! This same strong vote for the CLW above other professional journals appeared also in the order of preference among those read by the respondents. Over all, CLW scored most firsts with *Wilson Library Bulletin* second, *ALA Bulletin* third. *School Libraries* was ninth and *Library Trends* tenth. When the total reply was broken down by type of library, a similar inversion of preference was shown with *College and Research Libraries* scoring highest in the institutions of higher learning and CLW reduced sharply in rank.

All replies to the question of CLW's frequency indicated 70 percent in favor of the present eight issues, 20 percent wanted more issues a year, and 10 percent would favor a reduction in the number of issues. On the other hand, no university called for an increase and five out of eight looked with equanimity on a reduction.

What do these contrasts mean? Very likely, no definitive answer is available without yet another questionnaire followed up by a good deal of personal interviewing. It is not hard to conjecture, however, that as the educational level of the library goes up, its staff feels more and more the need of more sophisticated tools than can be found in one journal which is all things to all librarians. It is probable, too, that the librarians of the simpler libraries are, generally speaking, less well acquainted with the great variety of library literature available outside

the CLW. It is, finally, a very natural human desire to look for some single, religiously-reliable guide for those who are either overburdened in their library work or who must regard the library as a chore added to a considerable teaching schedule.

The most pressing question for CLW seems not to be so much a question of why its readership leans so heavily on it, but, rather, can and should CLW attempt to live up to the expectations revealed in the questionnaire? At this point, I should like to make it clear that I write in my own name only. Beyond the opinions expressed by the Committee above there was a mixed pattern of agreement in some areas and disagreement in others.

There is a species of democratic form apparent in simply taking the desires of the greatest number of subscribers and striving to satisfy them as far as is humanly possible. The attractions of this course dim, however, in the light of the constitutional objectives of both CLW and CLA. The official definition of CLW's scope quoted above gives no obvious mandate for broad coverage of all librarianship. On the contrary, it lays great stress on purely organizational news and refers to the rest quite generally as material which "helps to throw light on Catholic library problems."

The operative word here is "Catholic." What are *Catholic* library problems? Grammatically they could be the library problems of Catholics or, on the other hand, library problems which have a specifically Catholic significance. One must admit that there is a grey area between these two poles where identification may be a little difficult. If, however, the first definition be correct, the Editor of CLW has *carte blanche* to duplicate the efforts of the entire library profession in any area where Catholic librarians are engaged. Although this seems to me (and to some others) to be patently absurd, it seems to have been an unspoken editorial principle which constitutes the justification of a distressingly large amount of CLW copy.

There are many areas of professional librarianship which need religious insights and knowledge. We are, after all, dealing with ideas. The most notable area is probably that of the CPI. In addition, one can point to such matters as supplements to standard book lists, Catholic sub-

ject headings, assistance to foreign mission libraries, Church legislation on reading, the impact—or lack of impact—of Catholic ethical and moral teaching on Catholic library clientele. Such a list could be expanded. But how far can it be expanded? Apart from religious motivation, is there a quantitatively substantial difference in the cataloging routines, the book selection methods, the administrative policies, the reference service or the circulation processes of a public high school and a Catholic High School, of a state university and a Catholic university? If there are, these need, indeed, to be explored and the CLW would seem to be an appropriate medium. My reading of the journal has not revealed such differences to me. If these differences do not, except in very limited fields, exist, what justification do we have for parallel exploration of the library world?

All these questions go back at least in part to the function of the CLA as a whole. Do we organize as Catholics who happen to be librarians or as librarians who happen to be Catholics? Comparison between librarians and other professional groups may be enlightening. Catholic physicians, for instance, sometimes band together for purely social reasons, or for the opportunity of group spiritual exercises, or for the joint consideration of specifically Catholic principles of ethics and morality pertinent to the medical profession. They do not, however, form a consortium for the excision of Catholic gall-bladders, nor do they study a Catholic technique for the administration of Salk vaccine.

Guilds of Catholic lawyers sometimes find common purpose in the charitable donation of their services or in the resolution of real and apparent conflicts between civil and moral law, but their association does not substitute for their membership in the local bar.

I would not want to imply that only in librarianship do Catholics evidence a tendency toward associational apartheid. The questions raised here for the consideration of Catholic librarians might give food for thought to some other professional and academic groups as well. At this time and in this place criticism of other groups' practices would seem unwarranted. It might be useful nonetheless to examine the procedure of one Catholic association which seems to have been very conscious of the kind of conflict which

we have been considering. I refer to the American Catholic Psychological Association. In spite of the fact that there would seem to be more areas of possible sensitivity in the field of psychology than would be the case in librarianship, their identification with the national professional association of their group is very close. Full (constituent) members (who are alone eligible for holding office) must be members of the American Psychological Association, and conform to the exacting requirements of that organization. Associate members must be either associates of the American Psychological Association or, at least, be so qualified as to be eligible for such affiliation. The annual meeting must, by Association law, be held at the time and in the place of the American Psychological Association.

The professed object of CLA is to "initiate, foster and encourage any movement toward the development of Catholic literature and Catholic library work." More specifically, this object is spelled out in six purposes, (1) the dissemination of knowledge of library service to all its members; (2) the compilation of bibliographic research aids which will promote Catholic scholarship; (3) provision for the official publications of the Association; (4) encouraging the formation of sections, regional conferences and units within the Association; (5) cooperation with national standardizing agents in the development and improvement of Catholic library schools; (6) collaboration with other organizations having problems of mutual interest.

Of these purposes, CLW can easily and has well served numbers two and three. Number four would be a consequent tool for accomplishing some other Association activity. Number five has had very little play and it can at least be doubted that it will. Its presence in this list reflects mostly the laudable insistence of CLA pioneers that librarians in Catholic educational circles be properly trained. Number six represents a worthy ambition, but the degree of collaboration with organizations having similar problems seems to have been less notable than the degree of separation from precisely such organizations.

These leave us with the number one objective of the Association, the dissemination of knowledge of library service to all CLA members. If this is a real and realizable purpose,

then any amount of dual professionalism is correct. If, on the contrary, this *magna charta* of organizational formlessness be either dropped from our constitutions or practically interpreted as a pious preamble before getting down to business, then we may be in a position to re-examine not only the purpose and function of CLW, but also the proper work and content of CLA. All organizations have an inexorable tendency to expansion, to multiplication of functions, and boards to govern the functions. It is the right of organizations so to act if their constituencies so desire. There is always a danger, however, that the dynamism of the active few may substitute for the thinking of the passive many. If the Catholic Library Association wishes to cover the entire field of library activity, its members may so decide. If such a decision is arrived at, it should be explicit because some, perhaps only a small minority, will wish to disavow it. If such a decision is arrived at, then as far as I can see, no committee, no executive council, no editor can chart a useful course for CLW.

There is, finally, a school of thought in the Association which really believes that the activities of the Association ought to be confined to special interests, but that, of necessity, CLA and CLW must make up for the unwillingness or inability of many Catholic librarians, especially religious, to find organizational support and education in other existing bodies. It would seem that those who hold such a position would also hold to the temporary nature of such a position. It would seem that, logically, they would move toward a progressive weaning of these librarians from addiction to an incomplete nourishment and toward an adult diet of professional association and sustenance. The increased growth, the broadened plans, the successfully aggressive membership drives do not seem to point in such a direction. Is it possible that enough members can challenge the assumption upon which this theory rests so that the Catholic librarians of the nation may direct their Association into specifically Catholic channels, and devote the remainder of their admittedly notable gifts and energies into the mainstream of American Librarianship? I sincerely hope so, for if they cannot, all librarianship will be the ultimate loser.

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CLA NEWS AND VIEWS



BY SISTER EDWARD, S.C.L.
Central Catholic High School
Billings, Montana

Librarians are agreed as to value of libraries, but like to express views . . .

TRYING TO CONVINCE LIBRARIANS OF THE VALUE OF LIBRARIES IS LIKE transporting snow to the North Pole. Nevertheless, we all like to hear our views confirmed by others. There has been much discussion of the new ALA Standards; we like to hear comments on and interpretations of them.

"Probably the most important single factor determining the success of the school library program," stated Monsignor Vincent J. Horkan, Archdiocesan Superintendent of Schools, before more than 300 members and guests of the MICHIGAN Unit, October 16, at the Regina High School, Harper Woods, Michigan, "is the extent to which teachers motivate their students to use the library and its resources. In this way the library becomes an extension of the classroom."

In his "Superintendent's Viewpoint" of the ALA Standards he remarked: "The Standards provide achievement tests for school library programs in reference to personnel, equipment, and other library needs. At the outset it is well to understand that the standards are goals to be achieved; hence, we should not be easily discouraged by our present shortcomings."

Librarians read, think, write . . .

Editorials by Mrs. George Le Boeuf and Karen Rossman, both of Holy Name Academy, Seattle, gave a tone of high quality to the December issue of the *Pacific Catholic Librarian*. Timely

subjects treated were "Leaders on the Spot" and "Unity in Faith through Reading." (PACIFIC NORTH WEST REGIONAL Conference)

Ranging from a *Mother Goose ABC* to *Modern Gloom and Christian Hope*, the more-than-sixty reviews of the December 1960 *Book Review Bulletin* should be of interest and value to a wide range of readers. Reviewers are eighteen members of the High School Section of the NORTHERN OHIO Unit, with the following contributing the greater number of critical annotations or reviews: Sister Mary Deofilia, S.S.J., Sister Mary Bernard, O.P., Mrs. Beatrice Turk, Miss Yvonne Ayers, Sister M. Valerie, S.S.J., and the editor, Father Stephen A. Meder, S.J., St. Ignatius High School, Cleveland.

At Christmas time Father Oliver Kapsner, O.S.B., sent out to his fellow Benedictine librarians a progress report on the Benedictine bibliography, a tremendous undertaking, composed of an author part and a subject part. A sixteen-page summary report will be published in the *American Benedictine Review*.

Successful ventures . . .

"We ended up," writes Father Kapsner from St. Vincent's College, Latrobe, Pennsylvania, "with 472 editions of the Rule of St. Benedict in 21 languages, almost a fantastic number when we bear in mind that Albareda located only 902 in the European libraries. A big boost was received when the Holy Rule collection of Gethsemani Abbey, Kentucky, was included in our list. Abbot Obrecht of Gethsemani Abbey had made it a specialty there to collect editions of the Rule, precious ones, and a skilled rare-book librarian, who chanced to see our checklist on the Rule while visiting Gethsemani Abbey, provided the information, a well-done job." (WESTERN PENNSYLVANIA Unit)

The Crosby Library, Gonzaga University, Spokane, has had the distinction of having two of its early seventeenth-century rare books reproduced by Scholars' Facsimiles and Reprints, Gainesville, Florida. (SPOKANE Unit)

So much variety of make-up, contents, and viewpoint, marks the newsheets of the sixteen contributing schools to the fall *Catholic Student Library Assistants' Guild Newsletter*, WISCONSIN Unit, that space here does not permit comment. This issue, number one of volume four, was assembled and mailed by Mary Lou Voelker,

St. Catherine's High School, Racine, newly elected Vice-President of CSLAG. President is Ruth Miliszewski, Notre Dame High School, Milwaukee; Secretary, Alice Kiefer, Marinette Catholic Central High School; Treasurer, Thomas Reilly, Edgewood High School, Madison.

More about the thirty member schools another time! It is possible another issue of the CSLAG Newsletter will be out before that.

We all agree . . .

"Everybody in the school is responsible for a good library program," was the conclusion reached by the high school section of the MICHIGAN Unit at their fall meeting, Regina High School, Harper Woods. "When the responsibility is shared by the principal, the teachers, and the librarian, the program will be effective. Centralization of library materials adds to efficiency."

"The Library: A Challenge to the Superior or Better Student" was the challenge James Lanz, Director of Language Arts, Department of Education, Buffalo, New York, presented to his audience at the WESTERN NEW YORK CATHOLIC LIBRARIANS CONFERENCE, September 24, at D'Youville College, Buffalo.

"Intellectual content of courses on all grade levels has undergone a marked toughening," Mr. Lanz reminded his audience. "Knowledge, in depth and breadth, is fashionable. Today's librarian must be ready to provide the tools of enrichment in every area. The honors student who has lost his embarrassment enough to ask for a book on the Greek philosophers should not leave the charging desk empty-handed and disillusioned. The encyclopedia should be only the beginning point, not the one and only reference consulted. The library can never be a challenge when it writes finis to the search for knowledge too soon.

"Then there is advance placement, and other accelerated programs. In these, the library must play a key role in providing a school beyond the school. . . .

"Another trend in modern education affecting library service is the new emphasis upon the development of the discipline of critical thinking. This is an important discipline for all pupils, but the superior pupil needs this on the grand scale. He is tomorrow's leader."

"We talk a great deal in education today about meeting the needs of pupils. We have had these needs defined and described for us in many ways. Sometimes we forget that our bright pupils have needs. Just because they have been endowed by Almighty God with a superior intellect does not mean that they don't have their fair share of requirements among the imperative needs of youth."

Challenge is met . . .

Remarks Sister Mary Berenice, R.S.M., Chairman of the WNYCLC, and faithful reporter of its activities: "Mr. Lanz gave one of the best interpretations of the newly published *Standards for School Library Programs* that we have heard."

To meet the challenge of the standards and the needs of the superior student and all students, a special committee on bibliography for A Tentative Course of Studies for Catholic Schools in New York State has completed the Course Outline and Bibliographies in Social Studies for Grades Five, Six, and Seven.



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Book Talk **FOR** **PROFESSIONAL** **PEOPLE**

BY

SISTER M. CLAUDIA, I.H.M.

Marygrove College
Detroit, Michigan

National Library Week

The fourth year of National Library Week will be observed April 16 to 22, 1961. This citizens' movement, sponsored by more than fifty national organizations, has as its goal "a better-read, better-informed America," and can be tied in very well with the national goals of the President's Commission.

The 1961 observance will focus attention on reading for American youth; the importance of school libraries as a major factor in the total educational process; and special efforts to increase participation of people in industry.

With the climate prepared by nation-wide publicity and features in the April or May issues of more than fifty national magazines, libraries can profitably cooperate by stressing their own individual goals. Resourceful and imaginative librarians will draw into the observance local civic and business leaders, educators and officials as well as members of the college community. The annual convention of the Catholic Library Association (St. Louis, April 4-7) will undoubtedly stimulate many new ideas.

Reference Notes

ALA Standards for Junior College Libraries, prepared by the ACRL Committee on Standards under the chairmanship of Felix E. Hirsch, was first published in *College and Research Libraries* for May, 1960, but is now available as a reprint from the ACRL Office at 50 East Huron Street, Chicago 11. "Goals for the Nineteen-Sixties: the Significance of the New A.L.A. Standards for Junior College Libraries," an ad-

dress given by Mr. Hirsch at the A.L.A. Conference in Montreal in June, 1960, is also available as a reprint from *Junior College Journal* (November, 1960).

The *World Almanac and Book of Facts for 1961* was published this year by Doubleday & Company. The new issue includes complete election statistics and census reports. Because the Bureau of the Census used tabulating machines for the decennial census in 1960, detailed population statistics were ready in time to be included in the new *Almanac*.

G. K. Hall & Company (97 Oliver Street, Boston 10, Massachusetts) recently announced the publication of the *Cumulated Author Index to Psychological Index, 1894-1935* and *Psychological Abstracts, 1927-1958*, complete and in one alphabet. Prepublication price for the 5 volumes is \$265.00.

Ave Maria began, with its January 7 issue, a new series titled "Critic's Choice," classic short stories selected by William B. Ready, author, critic, and director of libraries at Marquette University. The feature will appear in the magazine once a month.

American Right Wing

The American Right Wing, a report to the Fund for the Republic, Incorporated, by Ralph E. Ellsworth and Sarah M. Harris (University of Illinois Library School Occasional Papers, November, 1960, no. 59) was begun twelve years ago because the authors felt that the American Right Wing was not being evaluated accurately by scholars and magazine writers. The aim of the report is to establish the record so that scholars of the future will have an adequate base from which to start their evaluations. Copies can be obtained from the University of Illinois Library School at \$1.00 a copy.

Classical scholars as well as students will welcome the paperback editions of H. J. Rose's *Handbook of Latin Literature* (\$2.15) and *Handbook of Greek Literature* (\$1.85) published by Dutton in their Everyman Paperback series.

The second revised edition of Abbo and Hannan's *The Sacred Canons* has been published by the B. Herder Book Company (\$19.00, 2v.). This complete, up-to-date commentary on the Code of Canon Law includes a comprehensive index of more than 4,500 entries.

Liturgy

The Newman Press has issued two books which are of interest to all concerned with the liturgy. *The Eastern Catholic Liturgies* is a study in words and pictures with text by the Reverend Nicholas Liesel and photographs by T. Makula (\$4.95); the book, originally published in German, has the high endorsement of Cardinal Tisserant. More specialized is *The Origins of the Modern Roman Liturgy*, by S. J. P. Van Dijk and J. Hazelden Walker (\$10.50). The genesis of the book is in itself an interesting story.

Gift Books

The Newman Press has also issued two exceptionally beautiful books that will long be treasured as gift items. *Miniatures of the Life of Our Lady*, by Dr. Franz Schmitt (\$1.75) includes a series of color reproductions which are a delight to behold. The second book although intended for a young audience will delight the oldster as well. *Here I Am, Lord*, sixteen psalms for young readers with illustrations by Josette and Suzanne Boland has been translated by Joseph B. Collins, S.S. (\$1.75) from *Me voici*

Seigneur by G. Vauthier (Desclee de Brouwer, 1958). The psalms in the original version were selected from M. Verthier's longer work, *Le Psautier des jeunes chretiens*, which was in turn inspired by the Psalter of Pope Pius XII. The book, which was printed in Belgium, has full page illustrations with all the beauty of color and line which we have come to associate with so many Belgian prints.

Paperbacks

"Your Guide to a World of Reading Pleasure," the *New York Times Paperback Book Section* for January 15, 1961 included librarians in its distribution program this year. *The New York Herald Tribune's* corresponding issue apparently did not.

Colleges and Universities

The January 14, 1961 issue of *School and Society* is a special number on enrollments in American universities and colleges. The article, which this year was written by Garland G. Parker because of the illness of Dr. Walters, covers the statistics of 1,016 institutions, the largest number ever covered in the enrollment series.

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A list of "750 Desirable 1960 Books for the Lower-Division College Library," compiled by Dr. Bob Jones, is available on request from the compiler at American River Junior College, Sacramento, California. The format and content follows the style set by the lists issued for 1958 and 1959 by Robert T. Jordan who is now gathering information for the best procedures to be followed in compiling a "new Shaw."

New Serial Titles

The 1960 ten-year cumulation to *New Serial Titles* will provide coverage for serials which began publication during the years 1950 through 1960. The ten-year cumulation will supersede all earlier volumes of *New Serial Titles* and will constitute in effect a supplement-in-advance to the third edition of the *Union List of Serials* now under way. Information regarding orders may be obtained from the Card Division, Library of Congress, Washington 25, D.C.

National Goals

Facts on File, Incorporated (119 West 57th Street, New York 19) has published a digest of the report of President Eisenhower's Commission on National Goals. The full report is available in paper or hard bound copy from The American Assembly, but the abridgment can be obtained from Facts on File at 25 cents a copy.

Reference Shelf

One of the latest volumes of the Reference Shelf published by the H. W. Wilson Company (\$2.50) is on *The Security of the Free World*. Edited by Julien Engel, the volume gives good coverage to The United Nations, NATO, Disarmament, and the Underdeveloped Nations, although it is disappointing not to find at least one article by Barbara Ward Jackson included in the last section.

Reprints

While working in the Huntington Library on a study of Shakespearean tragedy a number of years ago, Miss Lily B. Campbell discovered a collection of the first editions of *The Mirror of Magistrates*. At the invitation of the Library authorities, she undertook the preparation of a new edition for publication. This edition is now available with a sixty-page Introduction by this well-known scholar and researcher (Barnes & Noble, Incorporated, \$12.50). Barnes, Noble

has also issued recently in this country a number of other books of the period: *Shakespeare as Collaborator*, by Kenneth Muir (\$3.50); *Patterns in Shakespearean Tragedy*, by Irving Ribner (\$3.50); and *Shakespeare and the Rose of Love*, by John Vyvyan (\$4.00).

Henry Regnery, a publishing house which has issued so many excellent titles in recent years, has now made available two of Paul Claudel's most significant works. *Two Dramas* (\$4.50) includes the *Break of Noon* in its first English translation and *The Tidings Brought to Mary* in the first new translation in over thirty years. Translations and Introductions are by Wallace Fowlie.

Richard B. Morris, co-editor with Henry Steele Commager of *The New American Nation Series*, presents the Presidency as "a standing refutation to those who have criticized democracy on the ground that it cannot decide promptly nor act with vigor" in his latest book, *Great Presidential Decisions, State Paper that Changed the Course of History* (Lippincott, \$7.50). The book includes the complete texts of thirty-four major documents, from Washington's proclamation upholding the supremacy of the law by putting down the Whisky Revolution to Eisenhower's call for universal disarmament. Each text is preceded by an Introduction and interpretation.

Best Books

William A. Gillard, director of libraries at St. John's University, Jamaica, New York, prepared a selected annotated list of 1960 books for publication in the February, 1961, issue of *The Catholic Educator*. The list includes non-fiction and fiction as well as a selection of books for young people. This is a good check list for any library.

Encyclopedias

The 1961 *World Book Encyclopedia* has many new features, among them an excellent article on "Canadian Literature." These sections on national literatures are particularly helpful in reference work even in colleges.

Compton's Pictured Encyclopedia is illustrated with hundreds of completely new visual devices. The Company has available a very attractive folder of sample pages which are good for bulletin boards.

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BY
OLIVER L. KAPSNER, O.S.B.
St. Vincent College Library
Latrobe, Pennsylvania

THE INTERNATIONAL CODE AND SACRED BOOKS

In October of this year an important library meeting will take place on the international level when the International Conference on Cataloguing Principles will convene in Paris.

This first conference will be concerned with what is generally accepted to be the basic factor in cataloging, namely, the problem of entry in the alphabetical catalog. In other words, the Conference will be concerned with the choice of heading or entry word and with principles affecting the form in which headings are presented. Furthermore, this International Conference will aim only at finding broad principles of general application. Questions of bibliographical description are not being considered at this stage.

The preparation of papers covering the problems to be discussed at the Paris conference has been parcelled out to competent persons in various countries. For preparing a working paper on "CATALOGUING LITURGICAL AND OTHER RELIGIOUS TEXTS IN THE ALPHABETICAL CATALOGUE" the choice of the Executive Secretary of the Organizing Committee, Arthur H. Chaplin from the British Museum, fell upon a member of the library pro-

fession in the United States, namely, MISS RUTH C. EISENHART, head cataloger at the Union Theological Seminary in New York City. All of us who know Miss Eisenhart also know that the choice was indeed a good one, since she has over the years established a reputation as a competent cataloger, minded to give consideration to all angles which deserve attention in cataloging work and eager to render the best service to the clientele of her library. She is employed in what is perhaps the best all-around theological library in the country, whose collection of books includes an impressive number of Catholic titles, new and old. On our part we are pleased that she has condescended to let the preliminary draft of her working paper on religious texts or sacred books appear in this column for study and comment by catalogers and librarians in Catholic institutions. Space limitation does not make it possible to print the complete paper in this column. About one half of her prepared paper is presented here, with omissions or curtailments indicated by three dots.

The International Code and Sacred Books

"The problem of main entry for liturgical and other religious works cannot be discussed outside the larger context of basic cataloguing principles. The function of the main entry in assembling literary units, the concept of corporate authorship, and the validity of the form subheadings are all being re-examined. It is hoped, however, that a consideration of some of the difficulties in effectively handling this specialized literature may prove illuminating and make its own contribution to our fundamental decisions . . .

"Liturgical and sacred books are usually recognizable literary units with well-established traditional titles. Direct entry under the title of the bibliographical unit without any device for identifying and assembling editions and translations might possibly be satisfactory for a library with an occasional book of this type, but the result would be chaotic for a large collection. Title-pages may be inadequate (these works existed independently of title-pages in hundreds of medieval manuscripts), or, conversely, they

may bury a wealth of identifying data in technical phrases whose significance is not immediately apparent to the non-expert. It is not easy to suggest an effective treatment which is philosophically consistent with current concepts of main entry. While it is some evidence of the soundness of these concepts that these difficult literary forms can be rationalized either as works of corporate (denominational) authorship or as anonymous classics, the fact remains that an element of classification appears in the more useful arrangements. Even the bibliographic unit is rarely asked for by its actual title, but rather by the sum of the categories which characterize it: the *Bible in English* in the *Revised Standard Version*; the *New Testament in Moffatt's translation*; the *Breviary* for the use of the *Benedictines of Einsiedeln*. Incongruous as it may seem, these materials might respond uncommonly well to the sorting methods of modern business machines.

"The most practical treatment for liturgies known to the present writer is that of the British Museum. Under the British Museum rules all orders of divine service put forth by authority are entered under the form subject heading LITURGIES. These are arranged in three main parts: Greek and Latin rites; liturgical books of the Anglican churches; other Reformed liturgies. In each part, the separate books are presented under the name of the rite or church. There is a classification at the beginning and an index to rites, churches and collective titles at the end. In using the British Museum catalogue, the searcher can be confident that he has not overlooked important material through failing to find the right entry word. A comparable presentation of Jewish worship books appears in the supplement under JEWS. Service books . . .

"Not all codes give special attention to liturgy. In general, codes which accept the concept of corporate authorship treat liturgies as the publications of the denominations which authorize them. (The British Museum, Cambridge and the Bodleian, while accepting corporate denominational authorship in other cases, make the exception for liturgy which has already been described.) Codes which do not accept the concept of corporate authorship generally treat liturgies as anonymous works . . .

"If liturgical books are entered under the names of the denominational bodies which authorize them as corporate authors, there are at least three possible subsidiary arrangements. First, the title may be transcribed simply, with no attempt to collect editions of any particular liturgical book. While possibly practicable for small collections or for churches with few liturgical books, this again is unsatisfactory for large collections or for churches with a variety of liturgical forms.

"Second, the form subheading *Liturgy and ritual* may be used, with or without a second subheading derived from the traditional title of the liturgical book. This is the present practice of the ALA rules (120F(2)) except for the Book of Common Prayer.

"Third, the traditional title of the book may be used as an assembling agent directly under the name of the authorizing body, without the intervention of the form subheading *Liturgy and ritual*. This can be done either in the form at present used for the Book of Common Prayer in both the Vatican and the ALA rules, or by putting this collecting title on the second line as in the standard title usage of music cataloguing at the Library of Congress and in Lubetzky's proposed rules for constitutions and treaties.

"A denominational library may choose to disperse the publications of its own church throughout the catalogue, while collecting and identifying those of other churches. This is the practice of the Vatican rules which eliminate all main entry under CATHOLIC CHURCH, entering publications of its various parts directly under the name of the part, e.g., CANCELLARIA APOSTOLICA. Since the Vatican uses neither CATHOLIC CHURCH as main heading nor the form subheading *Liturgia e rituale*, both elements fall away, leaving direct entry under the traditional Latin name of the service book. This has sometimes been misconstrued as a repudiation of corporate authorship for liturgical works; it is rather the device of a special library avoiding a disproportionate number of entries under one heading. The Vatican rules retain corporate authorship form for the publications, including the liturgical works, of non-Catholic churches. Though understandable, this policy has its unfortunate aspects. While special libraries have often developed special classification and subject heading lists, they have gen-

erally followed the standard codes for main entry, and it is desirable that they continue to do so. It is precisely for the publications of its own church that the denominational library can make its most valuable contribution to union catalogues and other cooperative cataloguing ventures.

"Kapsner, whose rules are followed for the printed cards of the library of Catholic University of America, also enters Catholic liturgical books under their traditional Latin titles, with the appropriate adjective appended for particular Latin rites, e.g. *Antiphonarium ambrosianum*. (ALA footnote 22, p. 17, explains these separate Latin rites, but does not indicate an entry form for them. The Library of Congress, ALA's most authoritative interpreter, uses the appropriate adjective as second subheading, e.g., Catholic Church. Liturgy and ritual. Ambrosian; the particular service book is not named in the heading). Kapsner provides a dictionary of the principal Latin liturgical books, p. 27-40, with definitions and references indicated. "It should be remembered, however, that even the accepted English names are not always the full equivalent of the clear, distinct, well-established Latin names," he warns.

"The Vatican also enters liturgical books of the Orthodox Eastern Church directly under "their traditional Latin titles" and includes a list of these titles (p. 161). It is not easy to justify this, either as choice of entry or choice of language, in the light of Vatican practice in other cases. American Catholic librarians, such as Kapsner, Hrdlicka and Roche, have generally preferred the ALA forms for Orthodox books, entering under the name of the church, followed by the subheading *Liturgy and ritual*, followed by the transliterated Greek name of the book.

"The Vatican enters liturgical books of the lesser Eastern churches directly under their official titles (in the vernacular?). American Catholic library practice prefers to enter both the lesser Eastern churches and the lesser Eastern rites under the name of the church or rite with subheading *Liturgy and ritual*, followed by the name of the book, preferably in its transliterated vernacular form. The transliterated Greek and vernacular names are given in a "Glossary of liturgical books of the Eastern rites, Catholic and Orthodox" in Jeannette M. Lynn's *Alternative Classification for Catholic Books*, 2d ed.,

1954, p. 249-253. Kapsner very helpfully lists the churches and rites to which his recommended forms apply . . .

"Liturgical books of the Roman rite used in specific localities or prepared for the use of a monastic order are variously treated [by ALA, by Pettee, by the Vatican, by Kapsner, by Reyling] . . .

"For Jewish service books ALA (121) argues that the continuity of Jewish liturgical rites and forms justifies analogous treatment, i.e. Jews. Liturgy and ritual, followed by the name of the individual book in English. This is frankly a subject heading doing duty as main entry, as is the British Museum's *JEWS. Service books. Catalogues of Hebraica*, following general Eastern custom, have commonly entered under title as main entry . . .

"Undoubtedly many of the inconsistencies in present cataloguing practice are the result of trying to codify the situation as it exists rather than determining what is correct and consistent. This has been suggested as the probable explanation of the exceptional treatment of the Book of Common Prayer in the ALA rules. Other Catholic and non-Catholic liturgies in the Vatican rules, are an expression of expediency in the inconsistencies, such as the variant treatment for cataloguing of voluminous denominational collections.

"The code revision in progress in America has not yet considered liturgical works, but preliminary inquiry indicates that American cataloguing opinion may prefer direct entry under traditional titles. The advantage of this is its simplicity and brevity, and the fact that specialists commonly look first for these books under their names rather than under the name of the church.

"There are disadvantages, however. We have mentioned the dispersing of denominational materials throughout the catalogue. There is also the awkwardness of distinguishing between homonymous titles used by more than one church or rite. We have spoken so frequently of "well-established traditional titles" that it should be admitted that not all liturgical books have such distinctive titles. There are also those with names like "Common service book" and "Order of Worship." Where liturgies of minor denominations are concerned, the specialist is more likely to think first of the name of the church . . .

"The writer therefore prefers the proposal that the traditional title of the service book be used as a collecting agent directly under the name of the church or rite, without the subheading *Liturgy and ritual*. It has been objected that this will cause Catholic Church. *Antiphonarium*, to be separated from Catholic Church. *Vesperale*, by among many other things, an imposing block of entries under Catholic Church. *Codex juris canonici*. This is true, but obviously Antiphonarium and Vesperale will be separated by much more than that if entered directly under title. Whether liturgical books are entered under title or denominational author (and this should depend absolutely on the acceptance or rejection of the concept of corporate authorship in general), the writer believes that it is the cataloguer's obligation to identify and assemble all editions of separate service books. Further, for economy, clarity and especially to serve the union catalogue, this assembling entry ought to be the main entry, not a subject or added entry. But, is there any obligation to assemble *different* service books in the alphabetical catalogue, as appears to be the purpose of the form subheading *Liturgy and ritual*?

"Whether the form adopted is basically corporate authorship or anonymous classic, identification of the denomination is an essential element for homonymous main entries. It is almost inconceivable that the reader will be indifferent to this. If he is unaware that there is more than one of the same name, then it becomes even more important that the catalogue guide him to the form he wants and away from forms which are not what he wants. He should be able to select or reject, for example, a Book of Common Prayer for use in the Church of England, the Protestant Episcopal Church or the Anglican Church in Canada.

"Bearing in mind that liturgies are orders of divine service put forth by authority," some sticklers for accuracy insist that translation into a non-liturgical language disqualifies the book as liturgy, since such translated forms are not authorized for use in public worship. Most codes which provide for assembling literary units disregard this fine point, bringing all editions and translations together without considering the validity of the language as a medium for liturgy. (But the Vatican rules provide for translations into Slavic languages while saying nothing about

translations into other languages. Does this mean that these rules do not recognize other translations as liturgy and that they should be entered under the translator as 'author'?).

"It would seem logical, as well as convenient, that the assembling title be given in the official language of the liturgy. The ALA practice, which uses English for books of the Latin rite when there is an accepted English title and Latin otherwise, has little to commend it. Equally difficult to defend is the Vatican's use of made-up Latin titles for books of the Orthodox Eastern Church. These considerations may be summarized:

Prefer the traditional title, whether used as main entry or as subheading, in the official language of the liturgy.

This means Latin for Roman Catholic liturgical books, Greek for books of the Orthodox Eastern Church, and the vernacular where that is appropriate, as in the official orders of worship of national churches.

"While this paper has been limited to a discussion of rules for main entry, it may be pertinent to point out that in special libraries one person is commonly responsible for both descriptive and subject cataloguing, as well as for classification. Since he must identify and relate editions as part of his subject work, there is no economy in not recording this information to the fullest extent of its usefulness in the main heading. Moreover, the readers who patronize special libraries are usually well-informed; they can be scathingly critical of inaccuracies or ineptnesses in cataloguing, and the cataloguer is sensitive to their opinion. Special libraries have a valuable contribution to make to union catalogues. It is important, therefore, that the standard code for main entry be one which they can respect and accept.

"It remains to comment briefly on a few special problems in cataloguing sacred books. In general, the rules for anonymous classics apply, including rules for choice of language in the main heading, references from other well-established forms of the name in the same or other languages, transliterations, etc.

"The most difficult problem in Bible cataloguing yet to be resolved is that presented by the 'Deutero-canonical books' or 'Apocrypha,' those books included in the Septuagint-Vulgate but not in the Jewish-Protestant canons. If these are

entered as books of the Old Testament, Protestant libraries will be obliged to insert some such qualification as "Apocrypha" before the name of the book in the heading. If such a term is already inserted, as at present on Library of Congress printed cards, then Catholic libraries must cross out the offending phrase. On balance, it is perhaps easier to cross out than to insert, but it is difficult to see a solution which will satisfy both Protestants and Catholics when the difference is so fundamental.

"There is also some disagreement on names of the books of the Bible. English and American usage has generally preferred the King James Version as its authority. The Vatican rules (202) provide a list of names as fixed by the official Latin edition. Kapsner's list is largely in English, but the Catholic version chosen as authority is not named. It is rather surprising to find that the Prussian Instructions (224) choose the Vulgate rather than Luther's Bible as their norm. The Latin of the Vulgate does have the advantage for international use of being an international language.

"One other group, which we may call "semi-sacred books," needs attention. These are those ancient books called "Pseudepigrapha" by Protestants and "Apocrypha" by Catholics, which are associated with the names of Biblical characters, but are not recognized by either Catholic or Protestant canons. There appears to be no good reason for entering this kind of literature under Bible as the ALA rules do (34). They may more properly be considered "anonymous classics" and entered under their conventional titles as directed by the Vatican rules (214). Compilations, whose content may vary greatly, are best entered under compiler or title according to rules governing choice of entry for compilations (cf. Lubetzky 4a)."

If Catholic librarians, after having made a thorough study of the above report, will submit their comments, suggestions, corrections, clarifications, etc., to the editor of this column, he will be glad to present them in this column for other readers, either in quotation or in digest form, depending on length and number of responses. We can be sure that Miss Eisenhart will be even more eager to know our reactions and further contributions to this important study of how to catalog religious texts or sacred books from the international approach.

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BOOKS IN THE PARISH

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A Parish Library Serves the Community

BY
MARGARET MARY HENRICH

San Antonio, Florida

Much has been written about parish libraries, with many words of counsel concerning their organization and operation. Parish libraries of all sizes have been described—a collection of books on a dining-room table; a bookcase in the vestibule of a church; a corner of a school cafeteria; a large diocesan Information Center whose library, in effect, serves many parishes. The importance of a parish library in supplementing the public library has been proven. The need for a parish library in a rural or sparsely settled area has been pointed out. But what of the possibility of a library sponsored by a parish group to serve *all* the people, Catholic and non-Catholic, in a community which has no other library facilities?

St. Anthony's Parish Library in San Antonio, Florida, is just such a project. True, the population of this small rural community in the western central part of the state is predominantly Catholic, but the library facilities are open to, and used by, non-Catholics as well.

The library was started some years ago, as community libraries so often are, by a small, but enthusiastic, group of women interested in promoting good reading for education, recreation and relaxation. Through the generosity of one of the townspeople, the use of a vacant store was donated rent free, for the library. The fact that the store is located a mile or so from church property gives it the semblance of an independent unit not necessarily identified with parish

activity. This is a distinct advantage for the non-Catholic readers who thereby feel free of any constraint whatsoever in their patronage of the library.

The library was tastefully decorated and simply furnished by the women. Willing husbands volunteered to build bookshelves, and donations of books were solicited. Needless to say, a number of these had to be discarded, but among the gifts were many excellent copies of literary classics, useful histories, interesting biographies and contemporary fiction, as well as some good titles in the fields of religion, science, business, fine arts, and political and social science, all of which combined to make a good beginning.

Although the *CLA Parish Library Manual* was not available at the time, the classification and cataloging was done in the simplest possible manner under the guidance of the trained librarian in the nearby school.

To augment the collection periodically, donations of books and money are regularly sought and the usual fund-raising sources are utilized, such as card parties, bake sales and the like.

While it is the usual obligation of a parish library to promote *Catholic* literature, a Catholic library which is the only one serving an entire community can be expected to have non-Catholic books as well. There is a twofold reason for this. For example, in the particular community under consideration there are a number of seasonal visitors who have more than the usual leisure time for reading, and the library can attempt to satisfy their desires for good literature. At the same time, many of the Catholic residents are interested in some of the so-called best sellers and other current titles recommended by competent reviewers. In this regard the book selection committee of the parish library has a golden opportunity to choose the very best titles possible for the enrichment of the cultural, recreational and spiritual life of the community.

Sharing the truth through the apostolate of books can be further implemented by the organization of discussion groups and study clubs. While these often follow a religious theme, they can also take another approach—that of discussing a current novel or topic of timely interest. In any case, the library can supply the background material. Opportunities are limitless for stimulating the intellectual life of the entire community through the parish library.



BOOKS AND BANDAGES

BY
SISTER M. BERENICE, R.S.M.
Mercy Hospital
Buffalo, New York

The Patients' Library Can Be an Apostolate

by
Sister Anna Regina, O.S.F.
Librarian
Patients' Library
Queen of Angels Hospital
Los Angeles, California

A patients' library is a special library consisting of a collection of books selected for enjoyment, education, and bibliotherapy. The clientele are patients who are ill in body, and sometimes in mind and soul.

For a hospital with no patients' library, the first step in its development is the organization of a Library Committee.

Practically every hospital today has a Ladies' Auxiliary or a Women's Guild who could be motivated to sponsor a library, if they knew the need for it and the tremendous amount of good that can be accomplished for the uplift of the mind and for the spiritual welfare of the souls temporarily entrusted to our care.

Fourteen to twenty women, preferably selected from among graduates of Catholic colleges, may form the Library Committee. All members must know books, and like books and people. They must be imbued with the spirit of the library apostolate. The Library Committee, to be truly functional, should meet at least once a month.

Book Fund or Drive

The next step in organizing a patients' library is the collection of funds, whether through di-

rect campaigns for funds, or by soliciting. The minimum fund needed is estimated at one dollar per bed capacity annually, and a liberal sum for books for hospital personnel. The Guild could also have a book drive, a Silver Tea, or make an appeal to friends through a form letter which might include a list of the books, pocket books, pamphlets and magazines desired. An appeal for Catholic Book Clubs and magazine subscriptions may also be added. High School students could supply low-cost magazines such as the *Catholic Digest*, and other good Catholic literature as Legion of Mary or Sodality Projects.

In token of appreciation, book plates with the donor's name may be inserted in the book donated. A list containing the names of the donors and the titles of the books donated may also be posted in a prominent place in the hospital. This will usually stimulate donations and monetary help for the library. Free library service has great appeal. It is a cheerful service which is good for the patients' morale, especially for long-term patients. Some public libraries have a shut-in service which may be utilized.

Book Screening

When books are donated, they are immediately acknowledged. A card with the name of the donor and the book donated is kept on file. Before screening any books, a part-time librarian may be employed to guide and direct the work. Simple procedures in the preparation of books is, of necessity, a must because of lack of funds and professional help.

The Chairman of the Committee may appoint at least two or three persons to help screen books, and others to type and prepare the books for circulation. A definite schedule should be made for all. Those who are to man the book cart and circulation materials on the wards should be selected with a thought to maturity, and their ability to meet untoward situations as regards the patients.

All blurbs or dust covers are cut off and pasted in the book on back or front pages whenever it will not destroy other necessary information.

A librarian always deplores the loss of a good book. However, God alone knows how many souls this book may reach or how many may increase their taste for better reading through use of the apparently-lost book.

Newsstand Library

1. The Editors of the *Catholic Digest*, 1960, have shown us what can be done with a "Newsstand Library" by compiling four lists in the areas of Medieval History, American History, Biography and Poetry. Each list consists of nine to fourteen books which can be obtained for about ten dollars.

2. The National Office for Decent Literature's "500 Acceptable Pocket Books for Youth" is listed according to subject. The majority of the books cost twenty-five, thirty-five or fifty cents each.

3. *Best Sellers* and publishers lists of pocket books offer recent new editions for additional material. The 1960 Catalog of Catholic Paper Books (850 titles) prepared by Eugene Willging should do much to satisfy the need for Catholic books.

4. Pamphlets could probably make up for the deficiencies. It appears that with a small budget of two hundred dollars, a fairly well balanced collection could be selected, plus one hundred and fifty dollars for books of bibliotherapeutic value, six to ten magazine titles, and supplies.

Library Cart

A Bible, a New Testament, a psalm book, pamphlets on apologetics, and a dictionary should always be on the library cart. One third of the cart should contain all types of fiction, humorous and adventure books. The remainder can be balanced with biography, spiritual books, travel, history, science, crafts and hobbies, sports, art, poetry and philosophy. The *Confessions of St. Augustine* has helped to convert many souls to a more perfect life and is an invitation to sinners to reform. Fiction has great power to help the reader acquire self-knowledge, which is the first step to virtue.

Eye appeal is very important. Plastic covers on all new books and colored paper inserted in the plastic covers for older ones help to sell your collection. The most frequently-asked question, "Have you anything new?" may be answered, in the affirmative if you can offer a collection of magazines, e.g. *Catholic Digest*, *Way of St. Francis*, *Franciscan Forum*, *Reader's Digest*, *Science Digest*, *National Geographic*, *Popular Mechanics*, *Sports Review*, *The Sign* and *America*. Usually a small budget does not allow for more

than ten magazines. Volunteers may donate their used magazines for waiting rooms and solariums. Only the best secular and the best Catholic publications should be placed on the cart or tables throughout the hospital. Remember to keep your display balanced, with an equal amount of secular and Catholic literature, of pocket books, magazines and pamphlets.

Cooperation of the Hospital Personnel Needed in a Program of Bibliotherapy

For a patients' library to be a real success, the chaplain, Administrator, Medical Staff, Nursing Supervisors and the entire nursing service personnel must know and understand the therapeutic value of books for the patient, and what a book provides, spiritually, mentally and physically. They must know the power of well-chosen fiction and its effects on the patient in changing his entire life or alleviating his problems.

All must realize that the loss of a book means depriving patients who may need this book with the therapy it affords, and which because of limited finances, may not be replaced.

The librarian must sell the idea of both bibliography and Christotherapy to both Administration and to departmental personnel.

Reading Guidance

Unless the librarian is accepted on the hospital team, a reading guidance program must be developed by observation of patient needs. The librarian is the interpreter of books, and she must guide the patient to the books which will satisfy his needs. There are many well-written books which the librarian may have enjoyed, but which possibly could disturb a patient. Most frequently asked for are books which are light and interesting. In guiding the reader, the librarian must consider both the education and the cultural background of the potential reader.

No patient should be coerced into reading something to which he has an aversion or in which he has no interest. Proselytizing should never be attempted. Let the patient choose. The librarian should only guide him to the type of book he desires. Should he ask for Catholic literature and appear interested in the faith, find the best you can for him, even if it be only a pamphlet. Some like to read spiritual books, or lives of the saints, a few are interested in the mystics; lives of the converts may be given to

those who express a desire for the faith. Frequently those with a cardiac disturbance, cancer or an incurable disease welcome books that draw them closer to the Heart of Christ.

According to authorities, most people, before reaching the age of sixty-five, have some symptoms of chronic illness, physical or mental deterioration. According to Kessler, there are two types of senility. In one, degenerative changes occur in the blood vessels of the brain with pronounced changes in the brain itself. Such cases are the normally aged and they often live to an old age. The second type are the senile and constitute a pathological group with many gradings. This group proves to be a challenge.

Changes in vision necessitate books with large print, with colorful pictures, and of convenient size and weight. Just as young children are attracted to picture books, so too, are these aged. Attention must be paid to their interests. The books may be lost and mislaid, but the effort to locate them is worth the enjoyment they give.

The patient who has undergone spine surgery and cannot hold a book may be able to read a very small, lightweight book. A book viewer, which projects the page onto the ceiling and has a simple page turner which the patient can use, may possibly be borrowed at a public library.

Every hospital practically has a miniature "League of Nations" on its register of patients. Therefore, prayer cards, pamphlets, a Bible, a New Testament, a prayer book and one or two magazines could be available in the various languages for patients with foreign backgrounds. In communities that care for migrant workers, a small Spanish collection is a must. If one makes a careful selection, a sizeable collection of paperbacks may be obtained for about \$10.00.

The blind, too, could be served by supplying books in Braille for those trained in its use, and the volunteer worker could add hours of pleasure by reading to those with failing vision.

The person in charge of a patients' library has opportunities unnumbered to spread the "Apostolate of the Written Word." Days of convalescence afford opportunities to increase in spiritual vigor as one overcomes bodily illness. It is precisely in such instances that both bibliotherapy and Christo-therapy work jointly for a strengthening of physical, emotional and spiritual life of our hospital guests—the patients.

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ALGER, Leclaire, ed. *Heather and Broom*; tales of the Scottish Highlands; illus. by Consuelo Joerns. 128 p. 60-13073. Holt. \$3.25.

A fine collection of tales of romance and magic, excellently retold with a strong feeling of the Gaelic background and atmosphere. Valuable for story-telling as well as reading aloud. Grade 5-7.

BERGERE, Thea. *From Stones to Skyscrapers*, a book about architecture. 96 p. 59-5240. Dodd. \$3.50.

A very brief overview of man's progress in architecture, arranged chronologically from prehistoric times. Descriptions and explanations are clear and interesting and the illustrations in line drawings clarify the text. For adults as well as boys and girls, this is an excellent outline of the subject. Grade 6-up.

BREWTON, Sara and John E. *Birthday Candles Burning Bright*; a treasury of birthday poetry; decorations by Vera Bock. 199 p. 60-11211. Macmillan. \$3.50.

"Poems about birthdays, christenings, growing up, youth and age, and the birthday of Christ the Lord."—Foreword. Selected with the usual discrimination shown by these compilers, this is a rather special book, but a most useful one. Indices by author, title and first line; contents a general subject classification. Grade 5-up.

BURCHARD, Peter. *Jed: the Story of a Yankee Soldier and a Southern Boy*. 94 p. 60-12479. Coward. \$3.00.

A short but very well-told story of an incident of the Civil War in which a Yankee soldier rescues a small but passionate Confederate, and restores him to his home. Here the Yankee finds a brief

respite from the dreariness, misery and terrible homesickness of the army camp, and among his "enemies" he finds the comfort of home and friends. One of the most outstanding tales of the Civil War for children which conveys the reality of the war more successfully than many of the accounts of the battles. Grade 6-9.

COMMAGER, Henry S. *The Great Proclamation*; a book for young Americans. 112 p. 60-7170. Bobbs. \$2.95.

A companion volume to the author's *Great Declaration*. The same humor, clarity, and skill are employed. Lincoln naturally emerges as the dominant figure. His determination and deep-seated convictions are a continuous thread. There are also the dramatic reactions of cabinet members, political leaders, slave holders, anti-slavists, and the slaves themselves. Quotations from the diaries, notes and complete texts from the *Battle Hymn of the Republic* and the *Gettysburg Address* and the *Emancipation Proclamation* lend interest and color. Thirty-eight excellent photographic illustrations are included. Grade 5-7.

EERIS HARPER, Children's Librarian
Walker Branch Library.

COONEY, Barbara. *The American Speller*, an adaptation of Noah Webster's *Blue-backed Speller*; illus. by Barbara Cooney. 77 p. 60-11549. Crowell. \$2.95.

This is an adaptation of Noah Webster's classic *Blue-Backed Speller*, written in 1782 and designed to teach children spelling and pronunciation through rules they could live by. The text is composed of charming maxims full of good humor, good sense and useful information. Delightfully illustrated. Grade 3-up.

DE LA MARE, Walter. *A Penny a Day*; illus. by Paul Kennedy. 309 p. 60-13022. Knopf. \$3.00.

Six tales of magic and enchantment told by the great storyteller and poet. This includes two of his most familiar stories, *Dutch Cheese* and *The Lovely Myfanwy*, as well as less familiar ones. A book of real distinction in both content and format. For all ages but especially for grades 4-6.

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LITTLE, Mary E. *Fidele; the legend of a good dog*, illus. by the author. 45 p. 60-12995. Scribner. \$2.75.

A charming retelling of the medieval legend of how the dog, Fidele, wins his way into Heaven to join his master St. Roch. The unusual illustrations greatly enhance the text. Grade 5-7.

PARKER, Elinor. *100 More Story Poems*. 374 p. 60-11543. Crowell. \$3.95.

A companion volume to the compiler's *100 Story Poems*. A well-rounded collection, with many favorites, and a number of English and Scottish ballads. The section on Christmas poetry is especially noteworthy, devoted almost entirely to poems about the Christ Child. A useful collection. Grade 5-8.

POLITI, Leo. *Moy Moy*. Scribner. (27 p. 60-6413) \$2.95.

Another delightful picture story book by this well-known author-artist. Moy Moy and her brothers live on a street of Chinese shops in Los Angeles. Because their parents were born in China the brothers learn to write both in English and Chinese. One of the cards they make says "Happy New Year, Moy Moy." Lively illustrations show the children's preparation for the Lion Dance and their excitement over the Dragon Dance. Grade—pre-school-3.

ROBBINS, Ruth. *Baboushka and the Three Kings*; illus. by Nicholas Sidjakov. 23 p. 60-15035. Parnassus Press. \$2.50.

Adapted from an old Russian folk tale and illustrated in most distinctive pictures both as to design and color. Included is the story in verse with music composed especially for the book, a real addition to the Christmas and folklore collections. Grade 3-5.

SANDBURG, Carl. *Wind Song*; illus. by William A. Smith. 127 p. 60-10248. Harcourt. \$3.00.

This collection of poems describes the America made famous by Sandburg, farms of the corn belt, prairie skies, change of seasons across the land, and people great and small. Lyrical free verse of powerful description, deep feeling and sly humor. Sixteen new poems are combined with older selections best suited for young readers. Illustrated with distinctive drawings and attractively bound. A fine introduction to the author for young people, or as a companion volume to those who have enjoyed *Early Moon*. Age 10-up.

MARY BELLE LONG, Chief
Schools Department.

SUTCLIFF, Rosemary. *Knight's Fee*; illus. by Charles Keeping. 241 p. 60-50168.

A beautifully told story, with the excellent characterization and carefully researched background which we have come to expect from this author. This is the story of Randal, an orphan, who rises from the position of mistreated "dog-boy" at Arundel Castle to that of a knight who proves beyond doubt his courage and loyalty. Laid in the England of William the Conqueror, this is another historical tale told with fine sense of background and compelling interest. Grade 11-15.

THOMPSON, George Selden. *The Cricket in Times Square*; illus. by Garth Williams. 151 p. 60-12640. Ariel. \$3.50.

Story of a musical cricket and his friends, a mouse and a cat, both of real character, who took up their abode in a Time Square newsstand. Here they come to know Mario, the son of the owner of the newsstand, and the adventures of the three make for a delightful tale of whimsy, with beautiful illustrations that perfectly interpret the text. Grade 4-6.

WOHLRABE, Raymond A. and Krusch, Werner. *The Land and People of Portugal*. 126 p. 60-11357. Lippincott. (Portraits of the Nations Series) \$2.95.

A brief but thorough coverage of the history, description and life of the people of Portugal. There are separate chapters on the art and architecture, industry and agriculture, festivals and holidays. Similar in style and format to the rest of this very successful series. Grade 6-8.

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by Philip L. Hanley, O.P.

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BOOK REVIEWS

ULANOV, Barry. *Sources and Resources: the Literary Traditions of Christian Humanism*. 286 p. 59-14807. Newman. \$4.50.

In the first six words of this book—"We owe much to the Humanists"—Mr. Ulanov states his theme, developed at length in fourteen succeeding chapters. For Mr. Ulanov has written here an apologia for humanism in letters, tracing it from the Fathers of the Church through the great Churchmen of the later Middle Ages, down through great secular authors from Dante to Dostoevsky.

In the view common to all these men, he tells us, is a healthy concern with man as a creature destined for eternity; though he works out that destiny amid myriad woes, man knows his ultimate goal and, moreover, knows what and who he is. In this, the humanist writer contrasts with the writer of today, whose novels cover "so small an area of human life" and whose "poetry has become so largely the solipsistic outpouring of tortured souls."

"Somewhere along the perilous line of literary history a narrow literalness replaced the seeing in depth which distinguishes the work of the Christian humanists, and the senses of the soul were traded in for factory-made telescopic lenses which, for all their power, never seem able to reveal more than dirt under the carpet and cesspools beneath the cerebellum."

The modern writer (the poet especially) tends to regard obscurity as a virtue. The humanist writer has not always sought the utmost simplicity—as witness allegory; but if he has veiled his thought using the multiple resources of rhetoric, he has done so that we may the better understand and value "the truth amidst false-

hood." St. Augustine knew this, we learn, and for a thousand years—from the fifth to the fifteenth centuries—his doctrine of reason and design shaped artistic creation.

Perhaps the reader will be interested most deeply in the five chapters in which Mr. Ulanov discusses specific authors and their relation to humanistic ideals. We are reminded that "order is Dante's path to beauty," found even in Hell. For Shakespeare, disorder rules much of the world, and hope can come "only after patient search and painful experience often at the edge of despair." One is likely to feel that Mr. Ulanov goes astray, however, when he speaks of "Shakespeare's low estimate of man" (Hamlet's estimate is too strong in the mind) and calls *Romeo and Juliet* a tragedy of the fleshly appetites, with the relationship between the two lovers being "a meretricious attraction." And when he calls *Lear* "an allegorical drama and Cordelia . . . an analogue of Christ and of His mother," the reader follows hesitantly, if at all.

Equally new and speculative are Mr. Ulanov's remarks in his chapter, "Sterne and Fielding: the Allegory of Irony." Sterne's *Sentimental Journey*, we are told, "does its running and makes its points not on its feet as the world normally does, but upside down, on its head." The work (despite its placement on the Index of Prohibited Books some years after its publication in 1768) attempts the same thing as the sermons of Sterne, but obliquely; through ironic allegory it seeks to prepare man for the hereafter. The wise reader, "happy to turn a few somersaults with Sterne," will find "a book . . . dedicated to the same needling of the reader [as in *Tristram Shandy*] into a state of painful self-awareness, the necessary prelude to recollection and recovery."

In these last words we are reminded once more that the humanistic writer tries to show man to himself, to bring man to an awareness of who and what he is. Writers as diverse as Sterne and Newman, Fielding and Dostoevsky have done this, in different times and in differing ways. The task of the modern artist, though he may not know it, is to rediscover this great truth of artistic purpose known for two millennia to the Christian humanist.

Valuable as this book is for its exposition and defense of a point of view which has shaped the major efforts in letters in all Christian ages up to our own; new and provocative as some of its interpretations are, it is deficient in one respect: the index lists only individuals mentioned in the text. The section headed "Notes" is actually a bibliography by chapters.

JOHN S. PHILLIPSON
Department of English
Villanova University

BECKON, Karl, and GANZ, Arthur. *A Reader's Guide to Literary Terms; A Dictionary*. 230 p. 60-14127. Farrar, Straus and Cudahy (Noon-day Press). \$4.95.

In this addition to the "Reader's Guide Series," the authors, both university professors, offer a brief, useful, student's guide. According to the jacket, they "... have paid particular attention to modern developments in terminology..." and "... the significant terms the New Criticism has introduced."

The book is well written, serious in intent, but lightened with a display of wit. The emphasis is modern, with some resulting historical limitations. On a reference shelf it should stand beside Shipley's *Dictionary of World Literature*, which remains a standard.

There is a useful list of entries arranged by subject, and a brief list of abbreviations and prosodic symbols. Crucial words and phrases such as "classical" and "romanticism" are handled with circumspection, and there is some excursion into the commoner foreign critical terms. Surprisingly enough, there is no article on "voice and address." The definitions are not limited to literary terms, but cross lines of discipline where this becomes necessary. There is no bibliography. The scope is good, the definitions are objective and serviceable, concise but not unduly compressed. The book is recommended for reference

and humanities librarians, and there is no reason to doubt that it will be widely used by students and teachers.

Other useful and recommended works in the series are:

WILLIAMSON, George. *A Reader's Guide to T. S. Eliot*.

UNTERECKER, John. *A Reader's Guide to William Butler Yeats*.

TINDALL, William York. *A Reader's Guide to James Joyce*.

KARL, Frederick R., and MAGALANER, Marvin. *A Reader's Guide to Great Twentieth Century English Novels*.

KARL, Frederick R. *A Reader's Guide to Joseph Conrad*. W.J.R.

VACANO, Otto Wilhelm von. *The Etruscans in the Ancient World*. Translated by Sheila Ann Ogilvie. 195 p. illus., plates. 60-16881. St. Martin's, 1960. \$6.50.

This is one of the most readable translations the reviewer has ever encountered, for it is a rare case these days to find a translator who knows both his languages well and has some acquaintance with the subject of the work. However, to present a translation of a scholarly work, and then omit the majority of the bibliography and source references because they are "in German or Italian, some in French or other languages, a little in English" is to do the reader and the author a great disservice. The "Select Bibliography" contains little more than a page of books in English, half of which were published before 1930, and a few references to ancient writers; the footnotes are equally meager—and for the same reason.

Certainly this is quite unfortunate, since the work itself is an excellent study both of the Etruscans and their civilization as well as their relations with other peoples of the ancient world. Of special interest is the last chapter containing a summary of both the history of the Etruscans and of Etruscan research—twelve pages of scholarly synthesis. The original work was entitled *Die Etrusker in der Welt der Antike*, and the reviewer must recommend the serious student to consult it for documentation and bibliography.

FRANCIS J. WITTY
Dept. of Library Science
Catholic University of America

DUNLEAVY, Gareth W. *Colum's Other Island: The Irish at Lindisfarne*. 149 p. illus. 60-5657. University of Wisconsin Press 1960. \$4.50.

The author is associate professor in the Department of English, University of Wisconsin-Milwaukee. His study is a well documented and delightfully readable account of Irish influence on certain aspects of English culture resulting from the activities of the Northumbrian monastic foundation at Lindisfarne in the seventh century. The heart of the work is contained in chapters four to seven in which the writer examines (1) the Insular hand and several MSS attributed in varying degrees to the Lindisfarne scriptorium (the *Antiphony of Bangor*, the *Cathach of Columba*, the schaffhausen *Adamnan*, the *Book of Kells*, and the *Lindisfarne Gospels*; (2) Irish artistic influence exhibited in stone crosses of the Highland Zone; and (3) certain elegaic poems of the *Exeter Book* which betray a tradition channeled into England by way of Lindisfarne. Chapters one to three consist of historical introduction, and the last chapter (8) is a summary and indication of problems for further research. In addition to the footnote documentation, there is a five-page select bibliography.

The arguments are very convincing and are backed to the hilt with source references. The reviewer, however, would call attention to chapter four in which the Insular hand is discussed; it is surprising that eight years after the publication of the revolutionary treatise of Jean Mallon, *Paleographie romaine* (Madrid 1952), not only is there no mention of this work, but the obsolete manuals of Thompson and Steffens are continually used as authorities on the development of the uncial script.

FRANCIS J. WITTY
Dept. of Library Science
Catholic University of America

GREEN, Peter. *Essays in Antiquity*. 224 p. 60-13359. World, \$5.00.

A number of these essays have already appeared in periodicals or were delivered as lectures. The collection opens with an attack on contemporary classical education and certain attitudes of classical scholars; however, the whole diatribe is aimed primarily at compulsory Latin in English schools, and does not have much sig-

nificant application to the situation in this country. The author apparently has an ax to grind; his arguments are aimed at the teacher (Higgin's example) who will present a great Greek drama as "a veritable treasure-house of grammatical peculiarities"; at the professional classicist who is interested only in his own advancement through the manipulation of academic politics; at the attitude that a "classical education" brings status (no fear of that here!), and at the professional scholars who fail (or failed) to see the ancient world as it really was, but view it through the eyes of Christianity, or Communism, etc. Dr. Green is an English classical scholar and is well equipped to deal with the subject. He rightly attacks the "Classics, Cricket, and Christianity" complex, and other pathological applications of classical culture. But the reviewer must take exception to some of the arguments employed in this first essay entitled "The Humanities Today."

For example, the author asks why classicists complain about the decline of their subject when a million copies of Rieu's translation of the *Iliad* and *Odyssey* are sold. One might just as validly ask why the clergy complain of immorality and irreligion when the Bible is a best seller. The reviewer wonders how many copies of the *Iliad* and *Odyssey* are actually read; how many were bought as text-books for the "fresh-air" courses in civilization that have taken the place of the classics in the original.

Dr. Green deplores the fact that the reading lists of the classics major are so limited, that the aspiring classical scholar is fed on the "cream" from antiquity, and does not realize that "the majority of writers in the ancient world, like the majority of writers anywhere else, at any period, were second-rate hacks with third-rate styles and the instincts of popular journalists." Most serious students of antiquity that are known to the reviewer are well aware that a myriad of literary trash did not survive the ancient world; but must each student be "encouraged to forage for himself among minor eccentrics, deadbeat pamphleteers, or the lunatic fringe of Alexandrian pseudo-science" to be made aware of this fact? Is the English major required to forage among the miserable romances of the nineteenth century and among its even more miserable verse efforts?

The author expends much cerebration and rhetoric refuting a common nineteenth-century notion that all was beauty, virtue, and reason in Ancient Greece; this notion had long been abandoned here, even before Dodd's great lectures on *The Greeks and the Irrational*. This seems to be a case of beating a dead horse.

Dr. Green makes the fortunate distinction in the beginning between the so-called "classical education" (compulsory Latin and Greek) and the serious investigation of classical antiquity in all its aspects; but at times it is difficult to determine which side is receiving the brunt of his attacks. Teachers of the classics in the United States were so early faced with the abandonment of compulsory Latin and Greek, that departments of classics now responsible for the proper training of scholars of antiquity are quite aware of nineteenth-century deficiencies in teaching and outlook, and endeavor to present Greco-Roman civilization in all its aspects (good and bad) as well as its relations with the whole Mediterranean world.

In his tirade against the professional scholar, the author mentions the great discoveries of amateurs such as Champollion, Schliemann, and Ventris; and asks if there be not a moral here. The reviewer has neither the time nor the inclination to search for a moral, but he will remark that none of these three *amateurs* was intellectually formed by Penguin translations or their equivalent! And had they been so trained, we can confidently assume that other names would be attached to the Rosetta Stone, Troy, and Linear B.

The essay "Imperial Caesar" is an interesting account of the ups and downs of Julius Caesar's reputation among historians of antiquity: how he will rise with the "great man" cults; and how, after the world has seen the atrocities of which a dictator is capable, his star suddenly wanes. The same type of study is devoted to Ovid's reputation in "Venus Clerke Ovyde"; a delightful writer who appears to be coming back into popularity—if the number of studies and translations is any gauge.

"Roman Satire and Roman Society" is an excellent study of the outstanding Roman satirists and the psychological, social, and political milieu that instigated their writings. It is the longest essay of the collection (38 p.), and it

really makes the volume worth while. The author shows first-hand acquaintance with the sources as well as with the pertinent bibliography of the only significant literary genre created by the Romans.

"Some Versions of Aeschylus" is actually a study of translation theory as applied to Greek and Latin poetry. The author's examples are taken chiefly from translations of Aeschylus and even include some excerpts from Housman's famous parody. Since every generation has its own conception both of antiquity and translation, yesterday's versions generally are not only inadequate but are often ridiculous; and so the samples presented show the finest and the worst. The author prefers a rendering which maintains the original meter as closely as this can be done, as well as the imagery—even when this is foreign to English readers. The reviewer believes that this theory might well be tempered with Msgr. Knox's views in *On Englishing the Bible (Trials of a Translator)*. However, the excerpts from MacNeice's translation of the *Agamemnon* are very convincing; but it is unfortunate that the outstanding work of Richmond Lattimore receives only honorable mention.

Various aspects of ancient historiography are discussed in "Clio Perennis," but the section that deserves most attention is part III in which Herodotus and Thucydides are compared as historians. This time Herodotus takes top honors. The reviewer will only quote a bit of the summary and let the reader judge for himself:

Herodotus is the true historian; he spreads out the linked chain of past events in all their human and social complexity, setting them against their background of belief, love, custom, intrigue, ambition; amused often, good-humoured and tolerant always, the cheerful guide to foreign territories, the unfamiliar ways of the desert or the steppe. But Thucydides is the psychologist, the chronicler of those "who told their lies too late caught in the eternal factions and reactions of the city-state."

Other studies in the collection include essays on Homer and Hesiod, Roman philosophy, and the two Plinies.

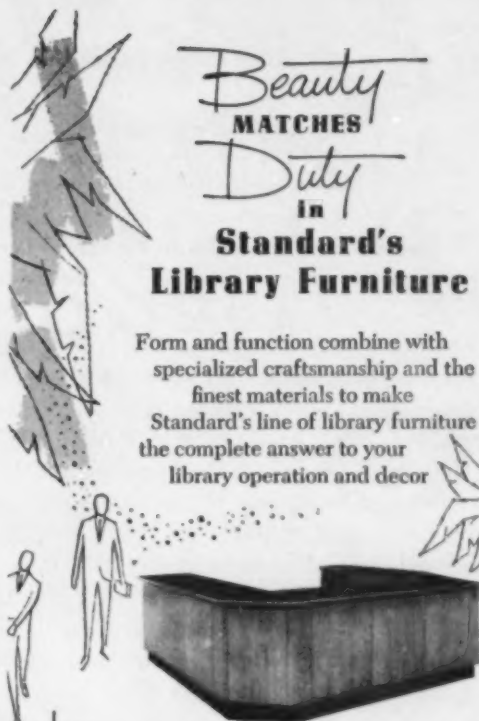
FRANCIS J. WITTY
Dept. of Library Science
Catholic University of America

BUHLER, Curt F. *The Fifteenth-Century Book: The Scribes, The Printers, The Decorators*. 195 p. 8 plates. 60-8542. University of Pennsylvania Press, \$55.00.

Dr. Buhler is Keeper of Printed Books at the Pierport Morgan Library in New York. The three lectures contained in this volume were delivered in April, 1959, as part of the A.S.W. Rosenbach Fellowship in Bibliography, and it was the reviewer's privilege to attend them. The work is a scholarly and profusely documented study on the unity of the fifteenth-century book—manuscript, block-printed, or produced by the recently developed movable-type press; for, as is brought out quite graphically, many books of that century show the results of all three methods. It is common knowledge that the calligrapher and illuminator were employed for much of the "extra" work in early printed books—for initial capitals, paragraph marks, and general decoration. But Dr. Buhler here gives us fascinating examples of "printed" books which in reality are MSS copied slavishly and including even the *imprint* statement of the original colophon! Others show the use of block printing for individual pages in those instances when the printer was low on type; or even the use of the scribe for complete pages, when such typographical deficiencies were encountered.

The fifteenth-century printer viewed the production of books as a unity, and did not ordinarily distinguish between the MS and printed book as we now do. And so we are counseled by the author to consider the printing press of the fifteenth century through the eyes of the printers of that age; viz., as another form of writing: *ars artificialiter scribendi*. Other scholars—particularly Lehmann-Haupt—have shown the continuation of the MS tradition in the early printed book; certainly Dr. Buhler has made a significant contribution towards the understanding of the fifteenth-century book by presenting book production from the point of view of that century.

The study is filled with learning and good humor; eight plates help to illustrate certain points by the author on the difficulty of distinguishing some MSS from incunables. The closing remarks of the author will be enlightening to the many who think that scribes went



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out of business toward the end of the fifteenth century: ". . . it was NOT the printing press that finally put the scribe out of business—it was the typewriter."

FRANCIS J. WITTY
Dept. of Library Science
Catholic University of America

METZGER, Bruce M. *Index to Periodical Literature on the Apostle Paul*, 183 p. Terdmans. \$4.00.

The first volume in a new series, "New Testament Tools and Studies," is an index to some 60 scholarly biblical and theological periodicals. Included are such Catholic titles as *Biblica*, *Catholic Biblical Quarterly*, *Irish Theological Quarterly*, *Revue Benedictine*, *Revue Biblique*, *Scripture*, *Theological Studies*, etc. Each periodical is indexed completely, from its inception through 1957. There are 1,987 articles broadly classified in six sections: bibliographical articles, critical studies, Pauline apocrypha, theological studies, and history of interpretation. The one thing lacking is an alphabetico-specific subject index

to parallel the index of authors. Paper and typography are excellent, and the price is very reasonable. Highly recommended for the use of college infantry faculties. J.W.S.

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UNIVERSITY OF NOTRE DAME PRESS
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GOLDEN, Morris. *In Seach of Stability: the Poetry of William Cowper*. 189 p. 60-15883. Bookman Associates, 1961. \$4.50.

The work of some poets can be understood rightly only in the light of their lives, Professor Golden (of Bowling Green State University) tells us early in this new book. As it is with Poe, Whitman, and Arnold, so with Cowper: the vicissitudes of their lives, as determined by their personalities, shaped their work. Biographical and biographical-critical studies of this minor eighteenth-century poet have been published before; this new study, however, is the first to interpret the work of Cowper in its entirety as shaped by controlling prepossessions of personality.

The title of this new study suggests the approach. For Cowper—plagued by recurrent fits of insanity, the last extending through the final six years of his life—the world was an unstable place. This sense of personal instability is seen in all of his major poems, though often in disguise. Poetry awoke in him “when the world was most clearly organized as a picture of Cowper himself—when he saw England as a deer at bay, the quiet countryside as subject to attack by both the savagery of winter and the criminality of the city, a virtuous figure scorned by the world. . . .” This is perceptive reading of Cowper and it is, this reviewer believes, valid.

Much of this study implies a knowledge of psychological processes applied to religious faith. Believing himself irrevocably damned, Cowper was prey to ambivalent and contradictory attitudes toward God. Overtly he loves God; basically, however, “he hates and fears him,” and these ambivalences are manifested in his religious poetry. Yet, we are told, “Cowper’s delight and liberty combines with his fear of authority, particularly God’s, in a complex . . . which he develops consciously, that man’s true and only freedom occurs when he acts in full conformity with God’s will.” Beyond doubt, Cowper failed to perceive the ambiguities and contradictions in his attitude toward God; or, if he did, they increased his horror in his dilemma.

In one long chapter, given over to a consideration of Cowper’s major work, *The Task*, Dr. Golden seeks for a unity of pattern. Despite Cowper’s statement that the poem proceeds by

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Sister Mary Reynoldine, O.P.
Department of Library Science
ROSARY COLLEGE

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logical sequence, critics generally have found it organized loosely, with a free-association process linking its parts. Dr. Golden, however, attempts to demonstrate “that, considered from many viewpoints, the poem is unified” in that “it presents a central theme to which everything is connected and upon which everything reflects—the theme of seeking the ideal of stability, harmony, order.” Aware of the loose associative structure, however, the reader of this study is but partly convinced; still, Professor Golden has made out an interesting case for an underlying unity of theme.

Of his theories as a whole, one is moved to admit the validity. Professor Golden has shown here how the prepossessions of a writer (in this instance one suffering from severe neurotic and psychotic symptoms) can enter into and shape his verse. The biographical approach to literature is not new, but Professor Golden here handles it engrossingly, drawing upon the resources of psychology to illuminate more fully for us the poetic process.

JOHN S. PHILLIPSON
Department of English
Villanova University

HAWKINS, D. J. B. *Man and Morals*. 103 p.
Sheed and Ward. 1960. \$3.00.

Father Hawkins is no great philosopher, but the perspicacity and lucidity of his books (*A Sketch of Medieval Philosophy*, *The Essentials of Theism*, *Crucial Problems of Modern Philosophy*, and others) have made him one of the better known English Catholic thinkers. In this volume he continues to manifest the same qualities; his purpose is to provide "an old-fashioned survey of the field of ethics . . . a first degree of intelligibility for the whole field, in the light of which more detailed studies can be undertaken with greater confidence." He seeks to do this by presenting some dozen major problems, such as man's nature, freedom, obligation, moral judgments, sanctions, property, wisdom and charity. His treatment of them consists of a very brief discussion in which he contrasts his own position with an antithetical one chosen from anywhere in the history of ethics. The points he makes are few but well-chosen and clear. However, he fails in his purpose to provide a beginner's introduction: he is much too succinct and assumes more than a neophyte's knowledge on the part of the reader. Nevertheless, his book will be read with profit and pleasure by those who have a good grounding in the subject, since he emphasizes some matters which moralists have often tended to ignore, such as the virtues of wisdom and charity; and on occasion he defends views such as how to characterize human nature, or, how to differentiate obligations from counsels of perfection, which are worth many a good argument.

GERARD J. DALCOURT
Department of Philosophy
Villanova University

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JOHNSTON, Denis. *The Old Lady Says 'No!'* 478 p. 59-7628. Little Brown, 1961. \$7.50.

When Denis Johnston was fifteen, an eddy of the Easter Rebellion of 1916 swirled into his Dublin home. He was held hostage by four "soft-spoken and apologetic" young members of De Valera's battalion, and by the time they melted away into the crowd, the shape of his life in the theatre had been cast. Two dramas brought him to fame in his late twenties—*The Old Lady Says 'No!'* in 1929 and *The Moon in the Yellow River* in 1931—and both shone an ironic light on the Irish struggle for independence. Synge and O'Casey had already cut through the soft pulp of patriot sentimentality; the novelty of Johnston's approach—if we overlook his use of a pseudonym for his first performance at the Abbey Theatre—was in the use of expressionist techniques. To jaded Irish themes (the nationalism of the pompous, absurd bravado, and the gray waith of betrayal) Johnston added the abstract character types, the chanted verses, and the surrealistic staging devices that had only begun to dance like a germanic virus through O'Casey's blood. *The Old Lady Says 'No!'* satirizes the Robert Emmet type, the patriot all too willing to die for his country, but "with neither the ability to work nor the courage to wait" for its freedom. In view of O'Casey's experience with *The Silver Tassie*, however, it would seem that it was the expressionist technique rather than the theme that led to the play's rejection; yet a rumor that the Old Lady of its title was Lady Gregory, the Abbey director, saying "No!" to a struggling young dramatist, rather than the Shan Van Vocht, the Little Old Woman of Ireland, saying "No!" to the likes of Robert Emmet, contributed to its success at a rival theatre and to Johnston's boost into public notice.

The Moon in the Yellow River is a better play. It does not sacrifice universality to local allusions, or play for popularity with topical allusions, and its theme accords well with its technique. Symbolic of the Irish nightmare are the automaton characters who bear only an abstract relation to reality and the deeds which can be believed in only as a caricature of human action. In the political-triangle plot the forces of progress (represented by a German type in charge of a hydroelectric plant) and the forces of nostalgic retrogression (represented by a romantic IRA

type) cancel one another out, catastrophically, leaving the forces of stasis (represented by the killer, a stolid Irish police type) with the bungled mess of the present, the ruins of the blown-up power plant. Or in Ezra Pound's words, "Li-Po also died drunk. He tried to embrace the moon in the Yellow River." Though marred by improbabilities of character and ballistics, the play blends farce and symbolism into an allegory that is still entertaining.

But that play appeared thirty years ago. As Mr. Johnston near sixty, his publishers have brought out his collected plays. The British edition in two volumes is wisely structured so that one of these plays falls into each volume; the American edition gives the six in one fat book. New prefaces are appended, the author says, because "it is necessary to correct a widespread impression . . . that I died of some unspecified disease in the summer of 1933, and have never written anything since." The other four plays, that is, have not been popular. Perhaps the expressionist mode, which grew *démode* so rapidly, had concealed deficiencies in human observation. When the new theater demanded a real woman and the playwright produced the Ideological Type again, as he does in *A Fourth for Bridge* (1947?), or the Landlady type again, as in *Strange Occurrence on Ireland's Eye* (1956), there was bound to be disappointment. Mr. Johnston ascribes his lack of popularity to the alleged obscurity of his style—why, it is difficult to see. The Johnston hero grows painfully recognizable: he is the character who damns the Irish penchant for sophistry and a moment later indulges himself in a sophistic argument of his own, who has a coy trick of elevating his diction in inverse proportion to his auditor's education, and is adroit enough to follow ironic pretentiousness with sardonic self correction, thereby managing a sort of double self-pat-on-the-back.

Customer: "Send out the chef."

Waitress: "The which?"

Customer: "No. I realize that would be a misnomer. The proprietor."

Waitress: "Oh, the boss."

We do not have to read the next two acts to discover that the dissolute customer is going to turn out to be the hero of *The Scythe and the Sunset*, Johnston's latest rehash of Easter 1916.

It must be difficult to be an Irish playwright and be unable to read *Gulliver's Travels* in its entirety. *The Dreaming Dust* (1940) is dedicated to solving the "problem" of Swift and Vanessa by substituting one improbability for another. It ends like a sophomore's essay, with the fine mind of Bishop Berkeley reduced to a melodramatic stick and with Swift as gullible as his hero. But the worst effect of being an Irish playwright is that the pressure is on to be witty. Subject to such pressure Mr. Johnston has a right to use old jokes ("a neo-Thom-cat"—how would that come across the footlights?—or "Charlie Chaplin?" "Yes—or somebody really amusing, like Lloyd George"), but it seems testy of him to resent the neglect of such plays as *A Fourth for Bridge*. "We had an uproarious time in the studio," he says in the preface, "where it was rehearsed in gales of uncontrollable laughter by a cast of ex-service men; but it was received by the public with a gloom that is normally reserved for public funerals." Sheridan and Synge and Shaw would not have "regaled" the public with a partisan girl who says of her Polish lover "I shot him." Air Force Type: "You?" "Partisan: "In Zoppot." Air Force Type: "In the . . . that must have been very painful." Partisan: "I said, in Zoppot," Air Force Type: "I know. I heard you." Partisan: "Zoppot is a town in Poland, my country." Air Force Type: "Oh, I see. Well, that clears that up." And that should clear up the problem of Johnston's lack of popularity. He attempted to be too popular.

NEIL BRENNAN
Villanova University

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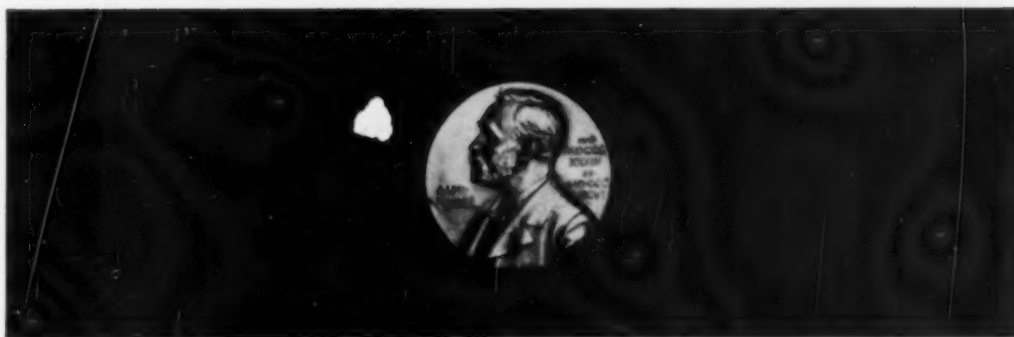
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